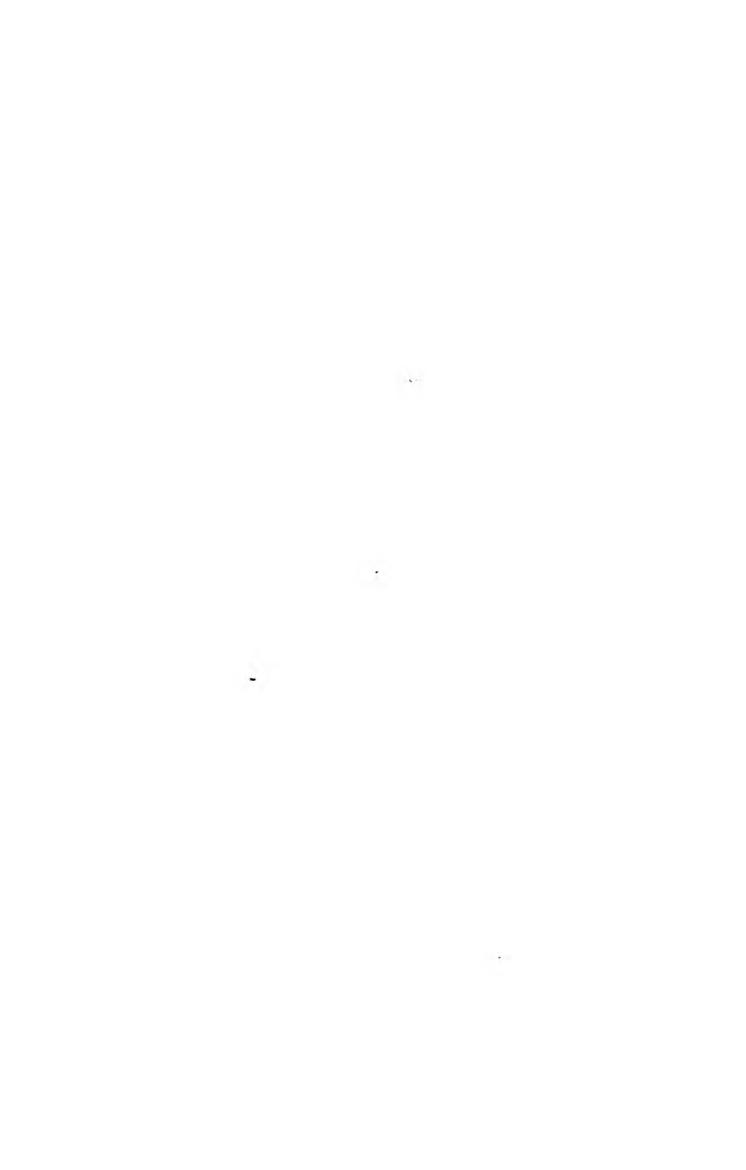
istinctive translation Genesis J. wash watts *1<u>95</u>



A DISTINCTIVE TRANSLATION OF GENESIS

by

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PROFESSOR OF OLD TESTAMENT AND HEBREW NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY

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PREFACE

The following translation is called A Distinctive Translation because students have given it that name. These students, while trying to apply the author's principles of translation as given in his Survey of Syntax in The Hebrew Old Testament, have used this name because they thought it characterized the results better than any other.

An effort is made in this translation to reproduce distinctive features of the Hebrew text not incorporated in any existing translation. Old Testament composition reveals certain very prominent characteristics for which no clear parallels in other languages have as yet been found. These peculiarities are distributed so generally and used so discriminatingly that they are frequently keys to the interpretation of the highest and best in Old Testament messages. Some of these peculiar characteristics, though recognized, have never been utilized in translation; some have not been thoroughly analyzed and understood by translators; and some have never been clearly distinguished because consistent methods of reproduction in English were not chosen. In any case an effort to make translation give some evidence of their presence and nature is a requisite of such work.

There are five outstanding points among these distinctives. These are as follows: (1) use of the name Yahweh for the God of Israel; (2) precise means of indicating emphasis; (3) poetic form distinguished by parallelism and periodic stress; (4) distinctive translations for Hebrew consecutive imperfects; and (5) distinctive translations for Hebrew correlative perfects. In addition to the five matters indicated here, an effort is made to translate all participles as participles, all cohortatives and jussives according to their character, and other verb forms with a meaning of their own.

Appendix I furnishes an extended explanation of point (4) along with examples of its effect upon the interpretation of crucially important passages.

1. J. Wash Watts, Survey of Syntax in The Hebrew Old Testament (Revised Edition, Grand Rapids, Mich., Wm. B. Eerdmans Publishing Co., 1963).

PREFACE

To facilitate inquiry by the student of the Hebrew text, footnotes are used to call attention to grammatical and syntactical information, also Appendix II is provided to deal at greater length with the more difficult problems.

Even the reader of the English text alone needs an explanation of these features that will enable him to sense their force and to study them more carefully if he desires. The purpose of the notes in Appendix II is to give the reader opportunity to do so.

In an effort to accommodate these distinctives to a pleasing English style, various arrangements are used which will be explained in Appendix II or merely mentioned in footnotes at those places where they appear. A prominent example of these arrangements is the elimination of conjunctions in circumstantial clauses, where paragraphs suffice to indicate connection with a topical sentence, and in a series, where constant repetition of the conjunction is unnecessary in English.

Italics are used solely to represent the emphases indicated by the Massoretic text. Pronouns in the second person, both singular and plural, are translated "you," except where "thee" and "thou" are needed to distinguish a reference to God, and where a feminine singular like Zion (cf. Isa. 60:1-22) needs to be distinguished from her citizens (cf. Isa. 59:20, 21).

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SIGNS AND ABBREVIATIONS

I. SIGNS USED IN THE TEXT

- * signifies conjunctions omitted in the English text. Some of these conjunctions were used originally to indicate circumstantial relations only, and those relations are now indicated by the paragraph. Other conjunctions linked words, phrases, or clauses in a series where English uses commas only. Cf. Appendix II, Note 2.
- t signifies time clauses or phrases that were written as independent clauses in the Hebrew. These are made dependent in the translation and also reduced in length to avoid lengthy repetitions and cumbersome statements. Cf. Appendix II, Note 5.
- o signifies correlative perfects. These are marked both in the text and in footnotes because they constitute a structural feature of Hebrew composition but are unknown in ordinary English composition. Cf. Appendix II, Note 9 (3).

Italics signify words given special emphasis by the author of the Hebrew text (e.g., In the beginning).

- p signifies prophetic perfects.
- () signify words used parenthetically by the author of the Hebrew text.
- [] signify words interpolated by the translator to make clear the meaning of the Hebrew text.
 - / signifies the point of periodic stress in Hebrew poetry.

II. ABBREVIATIONS FOR OLD TESTAMENT TEXTS AND TRANSLATIONS

- CT Consonantal Text (Without vowels and accents)
- MT Massoretic Text (With Palestinian system of vowels and accents)
- LC Leningrad Codex (With Babylonian system of vowels and accents)
- Sam Samaritan Pentateuch
- Sep Septuagint

SIGNS AND ABBREVIATIONS

Aq — Aquila

Sym — Symmachus

The — Theodotian

Syr — Syriac

Tar — Targum

OL — Old Latin

Vul — Vulgate

AV — Authorized Version

DV — Douay Version

ERV - English Revised Version

ASV — American Standard Version

JNT - Jewish New Translation

MNT — Moffatt's New Translation

AAT — An American Translation

ARV — American Revised Version

III. ABBREVIATIONS FOR LINGUISTIC AND GRAMMATICAL TERMS

Heb. — Hebrew

Gr. — Greek

Lat. — Latin

Arab. — Arabic

Aram. — Aramaic

Arm. — Armenian

Bab. — Babylonian

Eng. — English

Ger. — German

Ms., Mss. — manuscript (s)

v., vv. — verse (s)

Lit. — Literally

cf. — compare or comparative

1. Creation and development of the heavens and the earth

In the beginning God created the heavens and the earth. 2 The earth was

waste and void. Darkness* was upon the face of the deep. The Spirit of God was brooding upon the face of the waters.

- 3 Afterward God proceeded to say, "Let there be light"; and gradually light came into existence. 4 Also God proceeded to observe the light, [seeing] that it was good; so he proceeded to divide the light and the darkness. 5 Then God began to call the light Day, and the darkness he called Night. Thus there came to be an evening and a morning, even one day.
- 6 Then God continued, saying, "Let there be an expanse in the midst of the waters, also let there be a separation between the waters." 7 Accordingly, God proceeded to divide the waters which were under the expanse from the waters which were above the expanse; and gradually it came to be so. 8 Thereafter God began to call the expanse Heavens. Thus there came to be an evening and a morning, a second day.
- 9 Then God continued, saying, "Let the waters under the heavens be gathered together to one place, and let the dry land appear"; and gradually it came to be so. 10 Thereafter God began to call the dry land Earth, and the collection of the waters he called Seas; and God continued to see that it was good.
- 11 Then God continued, saying, "Let the earth produce grass, herbs yielding seed, fruit trees which have their seed in
 - a No article is used in the Hebrew.
- Conjunctions with the circumstantial clauses are omitted. The omission of certain conjunctions is indicated hereafter by the asterisk alone, without a footnote for explanation of reasons. Various reasons are explained in the Introduction and Appendix II, Note 2.
- b These nouns are marked as proper names because God was using them to distinguish individual things. Further indication of this usage appears in the absence of an article. Cf. Gen. 1:10; 2:4, 20.

Genesis 1

them bearing fruit according to their kind upon the earth"; and gradually it came to be so. 12 Yea, the earth proceeded to make grass to sprout, herbs yielding seed according to their kind, and trees bearing fruit which have their seed in them according to their kind, and God continued to see that it was good. 13 Thus there came to be an evening and a morning, a third day.

14 Then God continued, saying, "Let there be lights in the expanse of the heavens to divide between the day and the night, and they shall be for signs and for seasons and for days and years. 15 Also they shall be for lights in the expanse of the heavens to give light upon the earth"; and gradually it came to be so. 16 Accordingly God proceeded to make the two great lights, the greater light as a ruler of the day, and the lesser light as a ruler of the night, likewise the stars. 17 Also God proceeded to put them in the expanse of the heavens to give light upon the earth, 18 to rule* over the day and the night, and to divide between the light and the darkness; and God continued to see that it was good. 19 Thus there came to be an evening and a morning, a fourth day.

2. Development of bodies and creation of souls for all living creatures

20 Then God continued, saying, "Let the waters swarm with swarms of living souls,c and as for birds let them fly above the earth in the open

expanse of the heavens." 21 Acordingly God proceeded to create the great sea-monsters and every souls of the living creatures, the creeping ones with which the waters swarm according to their kind, and all the winged birds according to their kind; and God continued to see that it was good. 22 Also God proceeded to bless them, saying, "Be fruitful, multiply,* and fill the waters in the seas; and as for the birds let them multiply on the earth." 23 Thus there came to be an evening and a morning, a fifth day.

24 Then God continued, saying, "Let the earth bring forth living souls according to their kind, cattle,* creeping

- o Correlative perfects appear here for the first time. Their presence hereafter will be noted by o alone. A discussion of their meaning appears in Appendix II, Note 9, part 3.
- c "Soul" indicates life consisting of flesh animated by a spirit. Cf. Gen. 1:30; 2:7.

things, and beasts of the earth according to their kind"; and gradually it came to be so. 25 Yea, God proceeded to make the beasts of the earth according to their kind, the cattle* according to their kind, and everything that creeps upon the ground according to its kind; and God continued to see that it was good.

3. Development of bodies, creation of souls, and ordination of dominion for mankind

26 Then God continued, saying, "Let us make mand in our image, in accord with our likeness, and let theme have dominion over the fish of the sea, over* the birds of the

heavens, over* the cattle, over* the earth, and over all the creeping things that creep upon the earth." 27 Accordingly God proceeded to create the manf in his own image; in the image of God he created him; male and female he created them.h 28 Also God proceeded to bless themi and to say to themi "Be fruitful, multiply,* fill* the earth, and subdue it; also have dominion over the fish of the sea, over* the birds of the heavens, and over all the living things that creep upon the earth."

29 Then God continued, saying, "Behold, I have given to you every seed-bearing herb, which is upon the face of all the earth, and all the trees in which there is seed-bearing fruit; to you will they be for food; 30 also to all the living creatures of the earth, to* all the birds of the heavens, and to all things which creep upon the earth, wherein there is a living soul; yea every herb as food"; and gradually it came to be so. 31 Thereafter God continued to observe all that he had made, and behold, it was very good. Thus there came to be an evening and a morning, a day which was the sixth.

d "Man" (Heb. Adham) describes human beings as creatures made out of the ground (Heb. Adhamah). Cf. Gen. 2:7.

e The plural pronoun shows that "man" is used here as a collective noun, meaning mankind.

f "The man" refers to mankind as the kind of creature described above.

g "Him" refers to mankind as a collective singular.

h "Them" refers to mankind as a group of individuals.

i The plural pronoun shows that "man" is used here as a collective noun, meaning mankind.

Thus were brought to completion the heavens, the earth,* and all their hosts. 2 Accordingly God brought to an end on the seventh day his work which he had done, and he proceeded to rest on the seventh day from all his work which he had done. 3 Thereafter God continued to bless the seventh day and to sanctify it, because in it he rested from all his work which he had created for development.²

I. GENERATIONS OF THE HEAVENS AND THE EARTH

4 These are the generations of the heavens and the earth.b

A. DAWN OF MORAL CONSCIOUSNESS

1. Inbreathing of the breath of life, capacity for moral experience

When they were created, in the day when Yahwehd God made Earthe and Heavens, 5 then no plant* of the field as yet began to exist in

the earth and no herb of the field as yet began to sprout, because Yahweh God had not caused it to rain upon the earth; moreover, no man was there to till the ground. 6 But a mist began to go up from the earth, and it watered all the face of the ground. 7 Afterward Yahweh God proceeded to form the man of the dust of the ground and to breathe into his nostrils breath of life; thus the man came to be a living soul.

- a Heb. "for making."
- b The first of ten general headings written into the text of Genesis by the author of Genesis. Cf. Gen. 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:1.
- c The time clause properly introduces what follows, as in the case of Gen. 5:1.
- d The Hebrew Bible uses JHWH without vowels for the word "Lord." Many scholars are agreed today that Yahweh was probably the full form of the original word. Cf. Appendix II, Note 4.
- e Proper names indicated by absence of the article. Cf. Gen. 1:5, 8, 10; 2:20.
 - f Lit., breath of lives, or breath of the fullness of life.

2. Instruction concerning use of moral faculties

8 Then Yahweh God proceeded to plant a garden eastward, in Eden, and to place there the man which he had formed. 9 Afterward

Yahweh God made to grow out of the ground every tree that is desirable as to appearance and that is good for food; and the tree of life was in the midst of the garden and the tree of the knowledge of good and evil.

10 A river* was flowing out of Eden to water the garden; from there* it began to be divided and waso as it were four heads. 11 The name of one was Pishon; it is the one which encircles the whole land of Havilah, where there is gold; 12 and the gold of that land is good; there is bdellium and the onyx stone. 13 The name* of the second river is Gihon: it is the one which encircles the whole land of Cush. 14 The name* of the third river is Hiddekel: it is the one which goes along the eastward part of Assyria. The fourth river* is the Euphrates. 15 And Yahweh God proceeded to take the man and to settle him in the Garden of Eden to tend it and to guard it. 16 Accordingly Yahweh God proceeded to lay a charge upon the man, saying, "Of all the trees of the garden you may surely eat, 17 except from the tree of the knowedge of good and evil: you shall not eat of it, for in the day of your eating from it you will surely die."

3. Emergence of moral consciousness in Adam's recognition of the exalted character of Eve

18 Afterward Yahweh God continued, saying, "It is not good for man to be alone: I shall make for him a helper correspondingh to him." 19 Also Yahweh God

continued to form from the ground all the beasts of the field and all the birds of the heavens and to bring them to the man to see what he would call them. Whatsoever the man proceeded to call any living soul, that was its name. 20 Thus the man proceeded to give names to all the cattle, to the birds* of the heavens, and to all the creatures of the field; yet for Adami

g Lit., "the being of the man alone is not good."

h The nature of the helpmeet's correspondence to him appears in v. 23. Cf. footnote k.

i The word "man" (Heb. Adham; Eng. "Adam") is made a proper name for the first man by the absence of the article.

Genesis 3

he did not find a helper corresponding to him. 21 Therefore Yahweh God caused a deep sleep to fall upon the man, and he continued sleeping; then he proceeded to take one of his ribs and to close up the flesh in its place. 22 Also Yahweh God proceeded to build the rib which he had taken from the man into a woman and to bring her to the man. 23 Then the man proceeded to say:

"This is the time;/j
bone of my bone,/ and flesh of my flesh [is she];/
This one will be called Woman,/
for out of Mank was this one taken."/

24 (Because it is so, let a mank forsake his father and his mother, and he shall cleave to his wife, and they shall be as one flesh.)

4. Home life begun in innocence

25 And the two of them continued to be naked, the man and his wife, but no sense of shame developed.

B. Man's Sin

1. Beginning in doubt, evil desire, and disobedience

Now the serpent was more subtle than all the beasts of the field which

Yahweh God had made; so he proceeded to say to the woman, "Did God really say, 'You shall not eat of all the trees of the garden'?" 2 Then the woman proceeded to say to the serpent, "Of the fruit of the trees of the garden we may eat, 3 except from the fruit of the tree which is in the midst of the garden: God said, 'You shall not eat of it, and you shall not touch it, lest you die.'" 4 Then the serpent continued, saying to the woman, "You will not surely die;

j This slanting mark is used to indicate the point of periodic stress in Hebrew poetry. Cf. Appendix II, Note 9,I (b).

k A new word for man (Heb. ish), corresponding to the word for woman (Heb. isshah), is used here. It distinguishes male from female, as here, and man from animal as in Gen. 9:5. It is also used to distinguish mankind as made "in the image of God" (Gen. 9:5,6). Cf. Gen. 4:1 with footnotes. (The "i" in ish and isshah is pronounced like "i" in machine.)

5 for God remains aware that in the day when you eat of it then your eyes shall be opened, and you shall be like God, knowing good and evil." 6 Therefore the woman began to observe that the tree was good for food, that* it was a delight to the eyes, and to be desired in order to make one wise; so she proceeded to take of its fruit, to eat, and to give to her husband with her; thus he proceeded to eat. 7 Thus the eyes of the two of them were opened gradually, they became conscious of their nakedness, and they proceeded to sew together fig-leaves and to make for themselves girdles. 8 Afterward they began to hear the voice of Yahweh God, who was walking in the garden at the breezy time of the day; so the man and his wife proceeded to hide themselves from the face of Yahweh God in the midst of the trees of the garden. 9 Yet Yahweh God continued to call to the man and to say to him, "Where are you?" 10 Afterward he proceeded to say, "Thy voice I heard; and I became afraid, for naked was I; so I proceeded to hide myself." 11 Then he continued, saying, "Who told you that you were naked? From the tree, whereof I commanded you not to eat of it, have you eaten?" 12 Then the man continued, saying, "The woman, whom you put with me, she gave me of the tree; so I proceeded to eat." 13 Then Yahweh God continued, saying to the woman, "What is this you have done?" Therefore the woman proceeded to say, "The serpent beguiled me; so I proceeded to eat."

2. Judgment; for the serpent, a curse and a warfare led by Eve's seed; for the woman, pain and subjection; for the man, lifelong toil

14 Then Yahweh God continued, saying to the serpent: "Because you have done this,

Cursed are you more than all the cattle/
and more than all the beasts of the field;/
Upon your belly you will go,/
and dust you will eat all the days of your life;/
15 And enmity shall I put between you and the woman/
and between your seed and her seed;/
He will attack you at the head,/
and you will attack him at the heel."/
16 To the woman he said:

Genesis 3

Yet for your husband you will have desire,/ and he will rule over you."/

17 And to Adam he said: "Because you hearkened to the voice of your wife, and you proceeded to eat from the tree concerning which I commanded you, saying, 'You shall not eat of it,'

Cursed is the ground for your sake; /
in toil will you eat of it all the days of your life; /
18 And thorns and thistles will it produce for you, /
while you eat the herb of the field; /
19 By the sweat of your brow will you eat bread, /
until you return to the ground, /
for from it you were taken; /
For dust you are, /
and to dust you will return." /

C. Beginning of the Worship of Yahweh

1. Providential helpfulness: the provision of clothing

20 Afterward the man proceeded to call his wife's name Eve, a because she was the mother of all living. 21 Also Yahweh God proceeded

to make for Adam and for his wife coats of skins and to clothe them.

2. Providential discipline: expulsion from Eden 22 Accordingly Yahweh God proceeded to say, "Behold, the man has become as one of us, knowing good and evil; and now, in order that

he should not put forth his hand, and take from the tree of life, and eat, and live forever, 23 Therefore Yahweh God proceeded to send him forth from the Garden of Eden to till the ground from which he was taken. 24 Yea, he proceeded to drive the man out and to station the Cherubim eastward of the Garden of Eden, also the flame of the sword which turns itself every way, to keep the way of the tree of life.

- a "Eve" (Heb. Havvah) is derived from the root of the verb "to live" (Hawah or Hayah).
- b The dramatic pause, indicated by the blank at the end of the sentence, has a deprecatory force. It implies that God will by no means allow the possibility mentioned to be fulfilled. This implication explains the "therefore" at the beginning of v. 23.

3. Providential favor: acceptance of an offering brought in faith

The man* knew Eve his wife; so she proceeded to conceive, to bear* Cain, a and to

say, "I have gotten^b a man with [the help of]^c Yahweh." 2 Afterward she continued, bearing his brother Abel;^d and Abel became a shepherd, while Cain was a farmer. 3 After a time^t Cain began to bring^{*} some of the fruit of the ground as an offering to Yahweh. 4 Abel^{*} also brought [an offering], from the firstlings of his flock, even from the fat parts of them; so Yahweh proceeded to look with favor upon Abel and upon his offering.

4. Providential rebuke: rejection of an offering not brought in faith

5 But upon Cain and upon his offering he did not look with favor; therefore Cain became very angry and his countenance fell. 6

Therefore Yahweh proceeded to say to Cain, "For what reason are you angry and for what reason is your countenance fallen? 7 Is it not true that, if you make it right, there is acceptance; and if you do not make it right, at the very door sin is lying in wait? Yea, on you its desire [is set], but you should rulee over it."

- 5. Providential mercy: appointment of a sign for Cain
- 8 Afterward Cain began to speak with Abel his brother;f and while they were in the field, Cain proceeded to rise up* against Abel his
- a Cain (The Heb. root is Qanah) means One Gotten or One Acquired.
 - b The Heb. root is Qanah.
- c See the discussion of Yahweh in the conclusion to chapter iv of Glimpses of God in Genesis.
 - d The meaning of Abel is uncertain.
- t An independent time clause has been reduced here to a phrase; therefore, the conjunction introducing the next clause has been omitted. All this is done for the sake of brevity. Hereafter any such change will be marked by a t alone, without footnote. Cf. Appendix II, Note 5.
- e The imperfect is interpreted as a subjunctive of responsibility.
- f In Sam, Sep, Syr, and OL the following quotation is inserted, "Let us go to the field." This addition does not affect the meaning of the story.

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brother and to slay him. 9 Therefore Yahweh proceeded to say to Cain, "Where is Abel your brother?" but he to say, "I do not know. Am I my brother's keeper?" 10 Then he continued, saying, "What have you done? The voice of your brother's blood is crying to me from the ground. 11 And now cursed will you be by the ground which opened its mouth to receive the blood of your brother from your hand. When you till the ground, it will not give its strength to you; an unstable man and a wanderer will you be in the earth." 13 Then Cain continued, saying to Yahweh, "Too great to bear is the guilt of my iniquity; 14 behold, thou hast driven me this day from the face of the ground, also from thy face I shall be hidden, yea I will be an unstable man and a wanderer in the earth, also it shall beo that anyone finding me will want to slayh me." 15 Then Yahweh said to him, "Not soli On anyone who kills Cain sevenfold vengeance will be taken"; thus Yahweh proceeded to appoint a sign for Cain to prevent anyone finding Cain from smiting him.

6. Providential predictions: forecast of Cain's instability and wandering fulfilled

16 Then Cain proceeded to go out from the presence of Yahweh and to dwell in a Land of Wandering, eastward of Eden. 17 Afterward

Cain proceeded to know his wife, she to conceive and to bear Enoch; also he came to be a city-builder and proceeded to call the name of the city after the name of his son Enoch. 18 Later Irad was born to Enoch, Irad* was the father of Mehujael, Mehujael* was the father of Methushael, and Methushael was the father of Lamech. 19 Now Lamech proceeded to take for himself two wives, the name of one being Adah, and the name of the second being Zillah. 20 Later Adah proceeded to bear Jabal — he was the father of those that dwell in tents and with flocks. 21 The* name of his brother was Jubal — he was the father of all those that handle a harp and a pipe. 22 Zillah* also gave birth to a child, even Tubal Cain, a forger of all kinds of copper and

- g Cf. Appendix II, Note 6.
- h This imperfect is interpreted as a subjunctive of desire.
- i This is the reading in Sep, Syr, Sym, The, and Vul. This reading answers the statement of Cain in v. 13; therefore it is chosen here as the correct reading.

iron cutting-tools. The sister of Tubal-Cain was Raamah. 23 In time Lamech proceeded to say to his wives, to Adah and Zillah:

"Hear my voice,/
O wives of Lamech,/
give heed to my saying;/
For a man I have slain for wounding me,/
yea, a young man for striking me./
24 If sevenfold vengeance will be taken for Cain,/
then for Lamech seventy and sevenfold."/

7. Providential effect: beginning of the worship of Yahweh

25 Adam continued still to know his wife; so she proceeded to bear a son and to call his name Seth; "For," [said she], "God has appoint-

ed me another child in the place of Abel, because Cain slew him." 26 To Seth* also there was born a son, and later he began to call his name Enosh.k At that time the invoking of a blessing in the name of Yahweh was begun.

II. GENERATIONS OF ADAM

1 This is the book of the generations of Adam.2

A. Succession of the Worshippers of Yahweh

In the day when God created man, in the likeness of God he made him; 2 male and female he created them; then he proceeded to bless them and to call their name mankind in the day when they were created.

3 Now Adam^b continued to live to the age of one hundred and thirty years, then to become the father of a child in his likeness, according to his image, and to call his name Seth. 4 Also the days of Adam, after he became the father of Seth, came to be eight hundred years; and he continued

- j Appointed One.
- k Mortal One.
- a This is the second main heading indicated by the author of Genesis.
- b The Hebrew Adham is again used in three ways: (1) as a collective singular in v. 1; (2) as a group in v. 2; (3) as a proper name in v. 3. It appears to be a proper name in the heading, because that covers the genealogy beginning in v. 3.

to become the father of sons and daughters. 5 Thus all the days of Adam's life came to be nine hundred and thirty years; then he passed away.

6 Now Seth continued to live to the age of one hundred and five years; then to become the father of Enosh. 7 Also Seth continued to live, after he became the father of Enosh, eight hundred and seven years, and to become the father of sons and daughters. 8 Thus all the days of Seth came to be nine hundred and twelve years; then he passed away.

9 Now Enosh continued to live to the age of ninety years, then to become the father of Kenan.c 10 Also Enosh continued to live, after he became the father of Kenan, eight hundred and fifteen years, and to become the father of sons and daughters. 11 Thus all the days of Enosh came to be nine hundred and five years; then he passed away.

12 Now Kenan continued to live to the age of seventy years, then to become the father of Mahalalel.^d 13 Also Kenan continued to live, after he became the father of Mahalalel, eight hundred and forty years, and to become the father of sons and daughters. 14 Thus all the days of Kenan came to be nine hundred and ten years; then he passed away.

15 Now Mahalalel continued to live to the age of sixty-five years, then to become the father of Jared.e 16 Also Mahalalel continued to live, after he became the father of Jared, eight hundred and thirty years, and to become the father of sons and daughters. 17 Thus all the days of Mahalalel came to be eight hundred and ninety-five years; then he passed away.

18 Now Jared continued to live to the age of a hundred and sixty-two years, then to become the father of Enoch. 19 Also Jared continued to live, after he became the father of Enoch, eight hundred years, and to become the father of sons and daughters. 20 Thus all the days of Jared came to be nine hundred and sixty-two years; then he passed away.

21 Now Enoch continued to live to the age of sixty-five years, then to become the father of Methuselah.g 22 Also

- c Flute Player or Hymn Singer.
- d Praise of God.
- e Probably, One Prostrating Himself, as in prayer.
- f Probably, Trained One or Dedicated One.
- g The meaning is uncertain. It may mean One Sent or Messenger.

Enoch continued to walk with The [One True] God,h after he became the father of Methuselah, three hundred years, and to become the father of sons and daughters. 23 Thus all the days of Enoch came to be three hundred and sixty-five years; 24 and he continued to walk with The [One True] God; then he was not, because God took him.

25 Now Methuselah continued to live to the age of a hundred and eighty-seven years, then to become the father of Lamech.¹ 26 Also Methuselah continued to live, after he became the father of Lamech, seven hundred and eighty-two years, and to become the father of sons and daughters. 27 Thus all the days of Methuselah came to be nine hundred and sixty-nine years; then he passed away.

28 Now Lamech continued to live to the age of a hundred and eighty-two years, then to become the father of a son, 29 and to call his name Noah, i saying, "This one will bring us comfort out of our work and the labor of our hands which is caused by the ground that Yahweh has cursed." 30 Also Lamech continued to live, after he became the father of Noah, five hundred and ninety-five years, and to become the father of sons and daughters. 31 Thus all the days of Lamech came to be seven hundred and seventy-seven years; then he passed away.

B. Corruption of the Godly by Marriage with the Ungodly

32k Now Noah came to be five hundred years old, then he proceeded to become the father of Shem, Ham, and Japheth.

- h Here the article is used with God for the first time. This is probably done to distinguish The One True God of the Yahweh worshippers from the false gods of others. Cf. Gen. 6:2, 4, 9, 11.
 - i The meaning is uncertain.
 - j Rest, Relief, or Comfort.
- k In MT, 5:32 begins the paragraph 5:32-6:4. The context, with paragraphs in 5:1-31 divided by the clause "Then he passed away," indicates this division.
 - l Name.
 - m Dark One.
 - n Fair One.

Also, when men began to multiply upon the face of the ground, and daughters were born to them, 2 the sons of The [One True] God began to observe* the daughters of men [seeing] that they were fair, and they to take for themselves wives from any that pleased them. 3 Therefore Yahweh proceeded to say, "My Spirit cannot rule in men forever, in that they are also flesh, and their days shall be a hundred and twenty years. 4 The Nephilim were in the earth during those days and also after that time during which the sons of The [One True] God continued to marry the daughters of men and children to be born to them; these were the heroes from ancient times, the menb of thee Name.

C. Yahweh's Decision to Destroy All Except Noah and His Family

5 When Yahweh began to see that the wickedness of men was great in the earth, that the whole frame of their mind was nothing but evil continually, 6 Yahweh began to be grieved by the fact that he had made man in the earth; yea, it continued to hurt him to his very heart. 7 Therefore, Yahweh proceeded to say, "I shall wipe mankind, which I have created, off the face of the ground, [going on] from man to beast, to creeping things, and to birds of the heavens; for I am grieved that I made them." 8 Noah, however, found favor in the eyes of Yahweh.

III. GENERATIONS OF NOAH

9 These are the generations of Noah.d

A. Noah's Walk with The One True God, Yahweh

Noah was a righteous man; blameless was he among his contemporaries; with The [One True] God Noah walked. 10 Also Noah came to be the father of three sons, Shem, Ham,

- a The meaning is uncertain; nevertheless, it appears as a description of Noah and his sons.
- b Mortal Ones; the word is the plural of the noun used as a name for Enosh in 4:26.
- c The article appears in all Hebrew manuscripts, but English translations have failed to recognize it.
 - d This is the third main heading indicated by the author.
- e Lit., in his generation (a different word from "generations" used at the beginning of the verse).

and Japheth. 11 The earth, however, was corrupted gradually before The [One True] God; yea, the earth was filled gradually with violence; 12 yea, God proceeded to observe the earth, and behold, it was corrupted, because all flesh had corrupted its way upon the earth.

B. Preservation of the Worshippers of Yahweh

1. Building and entering the ark

13 Therefore God proceeded to say to Noah, "The end of all flesh has come before me, for the earth is filled

with violence by them; and behold, I am about to destroy them with the earth. 14 Make for yourself an ark of pitchwood; with cabins you shall makef the ark; and you shall covero it inside and outside with pitch. 15 And this is the way in which you should make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A roof you shall makef for the ark, and up to the width of a cubit you shall complete it above, also the door of the ark you shall put in its side; with first-story rooms, second-story, and third-story you shall makef it. 17 As for me,* behold, I am about to bring the flood of waters upon the earth to destroy all flesh in which is the breath of life from under the heavens; everything that is in the earth will die. 18 Yet I will establish my covenant with you; and you shall comeo into the ark, you and your sons, and your wife, and your sons' wives with you. 19 Of* every living thing of all flesh, two of every kind you shall bringf into the ark in order to keep them alive with you; male and female must they be. s 20 Of the birds according to their kind, two of every kind you shall bringf to you in order to keep them alive. 21 As for you,* take for yourself some of every kind of food which may be eaten; yea, you shall gather it into your place; and it shall be for you and for them for food." 22 Thus Noah proceeded to do; according to all that God had commanded him, so he proceeded to do.

f Imperative imperfect.

g Subjunctive of responsibility.

Afterward Yahweh continued, saying to Noah, "Enter, you and all your household, into the ark; for you have I seen as a righteous man before me among the men in this generation. 2 Of all the clean cattle you shall take seven pairs, a male with its mate, and of the cattle that are not clean a pair, a male with its mate; 3 also of the birds of the heavens seven pairs, a male with its mate, to preserve offspring over all the earth. 4 For after seven days I shall be causing it to rain upon the earth forty days and forty nights; and I will wipe every existing thing that I have made off the face of the ground." 5 And Noah proceeded to do according to everything that Yahweh had commanded him.

2. Destruction by the flood of every land creature not in the ark

6 Noah* was six hundred years old when the Flood occurred, even [the flood of] waters upon the earth. 7 Then Noah proceeded to en-

ter the ark, his* sons, his* wife, and his sons' wives with him, because of the waters of the flood. 8 Of the clean cattle and of the birds and everything that creeps upon the ground, 9 two and two they came to Noah, into the ark, male and female, just as God had commanded Noah. 10 At the end of the seven days, the waters* of the flood were upon the earth. 11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, in this very day, all the fountains of the great deep were split apart; also the windows of heaven were opened. 12 Then the rain continued to come upon the earth forty days and forty nights.

increase exceedingly upon the earth; and the ark proceeded to move upon the face of the waters. 19 The waters* were exceedingly mighty upon the earth; then all the high mountains under all the heavens came to be covered. 20 Fifteen cubits upward did the waters prevail; then the mountains came to be covered. 21 Therefore all flesh proceeded to die, that which creeps upon the earth, that of birds, of cattle,* of beasts,* of everything* that swarms upon the earth, and of all mankind. 22 All of those that had an animating breath of life in their nostrils, all that were upon the dry ground, died. 23 Thus he proceeded to wipe out everything that was upon the face of the ground, including men and cattle and creepers and birds of the heavens; yea, they came to be wiped off the earth; therefore, there continued to remain only Noah and those that were with him in the ark. 24 And the waters continued to prevail upon the earth a hundred and fifty days.

3. God remembers and preserves those in the ark

Meanwhile God continued to remember Noah, all* the beasts, and all the cattle

which were with him in the ark, to make a wind to pass over the earth, and the waters to subside gradually. 2 Also the fountains of the deep and the windows of heaven were closed gradually, and the rain from heaven ceased gradually. 3 Accordingly the waters began to return from off the earth, doing so steadily, so they ceased to be by the end of a hundred and fifty days. 4 Therefore the ark came to rest in the seventh month, on the seventeenth of the month, upon the Mountains of Ararat. 5 The waters were steadily decreasing until the tenth month; in the tenth month, on the first of the month, the heads of the mountains were seen.

6 At the end of forty days, Noah proceeded to open the window of the ark which he had made 7 and to send forth the raven; and it continued going to and fro until the waters were dried off the earth. 8 Therefore he proceeded to send forth the dove to see if the waters upon the face of the ground had become slight. 9 The dove did not find rest for the sole of her foot; so she proceeded to return to him, into the ark, for the waters were upon the face of all the earth. Therefore he proceeded to put forth his hand, to take her, and to bring her into the ark. 10 After waiting seven days more, he proceeded to send the dove out from the ark again. 11 When the dove returned to him at eve-

ning time,* behold,* there was a fresh-plucked olive leaf in her mouth; thus Noah came to know that the waters upon the earth had become slight. 12 After waiting seven days more,* he proceeded to send forth* the dove; and she did not return to him again.

13 In the six hundred and first year, in the first month, in the first of the month, the waters upon the earth were dried up. Later Noah proceeded to remove the covering of the ark and to look; and behold, the face of the ground was dry. 14 Yea, in the second month, on the twenty-seventh day of the month, the earth was dry.

15 Therefore God proceeded to speak to Noah, saying, 16 "Go forth from the ark, you, your wife,* your sons,* and your sons' wives with you. 17 Bring forth with you every living creature that is with you of all flesh, of birds, of* cattle, and of everything that creeps upon the earth; and they shall swarmo in the earth and shall be fruitfulo and shall increaseo upon the earth. 18 Then Noah proceeded to go out, his sons,* his wife,* and his sons' wives with him, 19 all living creatures, all the cattle, and all the birds, everything that creeps upon the earth; according to their families they went out from the ark.

C. THE BLESSINGS OF YAHWEH WORSHIP

1. Promise not to bring another curse like the flood

20 Afterward Noah proceeded to build an altar to Yahweh and to take some of every kind of clean cattle and birds and to offer them

as burnt-offerings on the altar; 21 so Yahweh proceeded to smell the sweet sovor and to say in his heart, "I shall never again curse the ground on account of man, because the frame of man's mind is evil from his youth, nor shall I ever again smite every living creature, as I have done. 22 So long as the earth exists, seedtime and harvest, cold* and heat, summer* and winter, and day and night will not cease.

2. Command to replenish the earth and to establish human government

Accordingly God continued to bless Noah and his sons and to say to them, "Be fruitful, multiply,* and fill up

the earth. 2 The* fear and dread of you will be upon all the beasts of the earth, upon* all the birds of the heavens,

among all those that creep upon the earth, and among all the fish of the sea; into your hands they are given. 3 Everything that moves, that is alive, to you will it be for food; like the green herb, which I previously gave to you, [now] everything; 4 except that flesh, with its life, its blood, you must not eat; 5 and with the exception of your blood—for your lives I shall require a reckoning, at the hand of every living creature I shall require it; and at the hand of men, at the hand of every man, even for their brother, I shall require the life of men. 6 Whosoever sheds the blood of mankind, by mankind will his blood be shed, for in the image of God he made mankind. 7 And as for you, be fruitful, multiply, become a teeming multitude in the earth, yea, be many therein."

3. Establishment of Yahweh's covenant with Noah and his posterity

8 Afterward God continued speaking to Noah and to his sons with him, saying, 9 "As for me,* behold, I am establishing my covenant with you and with your pos-

terity after you; 10 with every living creature that is with you, of birds, of cattle,* and of the beasts of the earth [that are] with you; even from all those going forth from the ark, belonging to all the beasts of the earth; 11 yea, I will establisho my covenant with you, that all flesh will not be cut off again by the waters of the flood, and that there will not again be a flood to destroy the earth." 12 Again God continued, saying, "This is the sign of the covenant which I am making between me and you and every living creature that is with you, throughout all generations: 13 my rainbow I do set in the clouds, and it shall be for a covenant-sign between me and the earth. 14 And it shall be, when I bring a cloud over the earth, then the rainbow shall appear in the cloud; 15 and I will remember my covenant, which is between me and you and every living soul of any kind, that the waters will no more become a flood to destroy all flesh. 16 Yea, the rainbow shall bee in the cloud, and I will see it so as to remember that there is an everlasting covenant between God and every living soul of any kind that is upon the earth."

a Heb. Ish. Again it distinguishes human beings from animals. Man, as a being bearing the image of God (cf. v. 6), is to be protected by ordained human government.

17 Again God continued, saying to Noah, "This is the sign of the covenant which I have established between myself and all flesh that is on the earth."

18 Thus it came to pass that the sons of Noah, the ones going out from the ark, were Shem, Ham, and Japheth. (Ham* was the father of Canaan.) 19 These three were the sons of Noah, and from these were scattered abroad all [the peoples of] the earth.b 20 Afterward Noah started out as a farmer, proceeded* to plant a vineyard, 21 to* drink some of the wine, and to get drunk; as a result he began to be uncovered in the midst of his tent. 22 Then Ham the father of Canaan proceeded to observe the nakedness of his father and to tell his two brothers outside. 23 Shem and Japheth, however, proceeded to take the garment [of their father],* to put it on the shoulders of the two of them, to* walk backward, and to cover the nakedness of their father; meanwhile they were facing backward, and the nakedness of their father they did not see. 24 When Noah awoke from his wine, he began to realize what his younger son had done to him. 25 Therefore he proceeded to say:

"Cursed will Canaan be;/

A servant of servants will he be to his brothers."

26 Later he continued, saying,

"Blessed is Yahweh the God of Shem;/

And let Canaan be a servant to him./

27 Let God enlarge Japheth, that he should dwell in the tents of Shem;/

And let Canaan be a servant to him."/

28 Now Noah continued to live after the flood three hundred and fifty years; 29 so all the days of Noah came to be nine hundred and fifty years; then he passed away.

IV. GENERATIONS OF THE SONS OF NOAH

10

These* are the generations of the sons of Noah, Shem, Ham, and Japheth, for sons continued to be born to them after the flood.²

A. Descendants of Japheth

2 The sons of Japheth were Gomer, Magog,* Javan,* Madai,* Tubal,* Meshech,* and Tiras. 3 The* sons of

b Earth refers here to the inhabited earth, as in Gen. 6:11-13, where it is parallel to "all flesh."

a The fourth heading indicated by the author.

Gomer were Ashkenaz, Riphath,* and Togarmah. 4 The sons* of Javan were Elishah, Tarshish,* theb Kittim,* and the Dodanim.c 5 By these were the coast-lands of the nations divided for settlement, within their lands, to each according to his language, according to their families, within their nations.

B. DESCENDANTS OF HAM

6 The sons* of Ham were Cush, Mizraim,* Put,* and Canaan. 7 The sons* of Cush were Siba, Havilah,* Sabtah,* Raamah,* and Sabteca; and the sons of Raamah were Sheba and Dedan. 8 Cush* was the father of Nimrod — he began by being a mightly one in the earth. 9 He was a mighty hunter before Yahweh, wherefore it was customary to say, "Like Nimrod a mighty hunter before Yahweh." 10 And Babel, Erech, Accad, and Calneh, in the land of Shinar, came to be the beginning of his kingdom. 11 From that land he went out to Assyria and proceeded to build Nineveh, Rehovoth-Ir,* Calah,* 12 and Resen between Nineveh and Calah, it being the great city. 13 Mizraim* was the father of the Ludim, the Anamim,* the Lehabim,* the Naphtuhim,* 14 the Pathrusim,* the Casluhim* (from whom the Philistines went out), and the Caphtorim. 15 Canaan was the father of Sidon, his firstborn, Heth,* 16 the Jebusite,* the Amorite,* the Girgashite,* 17 the Hivite,* the Arkite,* the Sinite,* 18 the Arvadite,* the Zemarite,* and the Hamathite; and at a later time the families of the Canaanite were scattered abroad. 19 In time the border of the Canaanite came to be from Sidon, as you go toward Gerar, to Gaza, as you go toward Sodom, Gomorrah, Admah, and Zeboiim, even to Lasha. 20 These are the descendants of Ham, according to their families, according to their languages, in their lands, in their nations.

C. Descendants of Shem

21 To Shem* also, the father of all the children of Eber, the older brother of Japheth, were children born. 22 The sons of Shem were Elam, Asshur,* Arpachshad,* Lud,* and Aram. 23 The sons* of Aram were Uz, Hul,* Gether,* and Mash. 24 Arpachshad* was the father of Shelah, and Shelah was the father of Eber. 25 To Eber* were two sons born,

b The article is added in English because the Hebrew plural indicates a people.

c Written as Rodanim in 1 Chron. 1:7.

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the name of one being Peleg, because in his day the earth was divided, and the name of the other being Johtan. 26 Johtan* was the father of Almordad, Sheleph,* Hazarmaveth,* Jerah,* 27 Hadoram,* Uzal,* Diklah,* 28 Obal,* Abimael,* Sheba,* 29 Ophir,* Havilah,* and Jobab — all these were the sons of Johtan. 30 In time the region inhabited by them came to extend from Mesha, as you go toward Sephar, to the mountains of the East. 31 These were the descendants of Shem, according to their families, according to their languages, in their lands, according to their nations.

D. DIVISION OF THE NATIONS

32 These were the families of the sons of Noah, according to their generations, in their nations; and by these were the nations in the earth divided for settlement after the flood.

Now there continued to be for all the earth one language and the same words. 2 In the time of their journeying from the east, they found* a plain in the land of Shinar and continued to dwell there. 3 Then they proceeded to say one to another, "Come, let us build with brick and burn them with fire"; so the brick came to be for them as mortar. 4 Afterward they continued, saying, "Come, let us build for ourselves a city, and a tower with its head in the heavens, and let us make for ourselves a name, lest we be scattered abroad upon the face of all the earth." 5 Therefore Yahweh proceeded to come down to see the city and the tower which the children of men had built. 6 Then Yahweh proceeded to say, "They are a united people with one language for all of them, and this is what they begin to do; and now nothing which they may resolve to do can be withheld from them. 7 Come, let us go down, and let us bring confusion there in their language so that one will not hearken to the language of his fellow." 8. Thus Yahweh proceeded to scatter them abroad from there upon the face of all the earth, and gradually they ceased to build the city. Therefore its name was called Babel, a because there Yahweh confused the language of all the earth, and from there Yahweh scattered them abroad upon the face of all the earth.

a In Bab., Gate of God; in Heb., Confusion.

V. GENERATIONS OF SHEM

10 These are the generations of Shem.b

Shem was a hundred years old, when he became the father of Arpachshad, two years after the flood. 11 And Shem continued to live after he became the father of Arpachshad five hundred years; also he continued to become the father of sons and daughters.

12 When Arpachshad was thirty-five years old, the became the father of Shelah. 13 And Arpachshad continued to live after he became the father of Shelah four hundred and three years; also he continued to become the father of sons and daughters.

14 When Shelah was thirty years old, the became the father of Eber. 15 And Shelah continued to live after he became the father of Eber four hundred and three years; also he continued to become the father of sons and daughters.

16 After Eber lived to the age of four and thirty years,[‡] he became* the father of Peleg. 17 And Eber continued to live after he became the father of Peleg four hundred and thirty years; also he continued to become the father of sons and daughters.

18 After Peleg lived to the age of thirty years,* he became* the father of Reu. 19 And Peleg continued to live after he became the father of Reu two hundred and nine years; also he continued to become the father of sons and daughters.

20 After Reu lived to the age of thirty-two years, he became the father of Serug. 21 And Reu continued to live after he became the father of Serug two hundred and seven years, also he continued to become the father of sons and daughters.

22 After Serug lived to the age of thirty years, the became the father of Nahor. 23 And Serug continued to live after he became the father of Nahor two hundred years; also he continued to become the father of sons and daughters.

24 After Nahor lived to the age of twenty-nine years, the became the father of Terah. 25 And Nahor continued to live after he became the father of Terah a hundred and nineteen years; also he continued to become the father of sons and daughters.

26 After Terah lived to the age of seventy years, he became the father of Abram, Nahor, and Haran.

b Fifth heading indicated by the author.

VI. GENERATIONS OF TERAH

A. SETTLEMENT IN CANAAN

1. Movement of Terah and family to Charran

27 These* are the generations of Terah.c

Terah was the father of Abram, Nahor, and Haran;

and Haran was the father of Lot. 28 Later Haran passed away before his father, in the land of his birth, in Ur of the Chaldees. 29 Now Abram and Nahor proceeded to take to themselves wives, the name of Abram's wife being Sarai, and the name of Nahor's wife being Milcah, the daughter of Haran, who was the father of both Milcah and Iscah. 30 And Sarai continued to be barren, having no child at all. 31 Afterward Terah proceeded to take Abram his son and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, the wife of his son Abram, and to lead them outd from Ur of the Chaldees with the intention of going to the land of Canaan; so they proceeded to come as far as Charran;e but they continued to dwell there. 32 When Terah was two hundred and five years old, the passed away* in Charran.

2. The call of Abram 12 Afterward Yahweh continued to say to Abram: tinued to say to Abram:

"Get yourself out from your land, from* your kinfolk, and from your father's household,/

To the land that I shall show you;/

2 In order that I may make of you a great nation, and in order that I may bless you,/ for I am determined to make your name great./

Yea, be thou a blessing;/

- 3 For I am determined to bless those who bless you, and those cursing you I shall curse;/
 - c Sixth heading indicated by the author.
- d This reading follows the Sam, Sep, OL, and Vul: (The MT says, ... and they went out with them ..., "which requires some kind of correction.)
- e The spelling of this word is different in Hebrew from that of the name of Abram's brother. This distinction is not usually maintained in English translations. The Hebrew word represents the Assyrian name Charran. To maintain the distinction between this word and Haran in the clearest possible way, the Assyrian word is used.

And men shall be blessed through you,/ even all the families of the earth."/

3. Yahweh points out Canaan as the promised land

4 Afterward Abram proceeded to go on just as Yahweh had commanded him, and Lot to go with him. Abram was seventy-five

years old at the time of his going out from Charran. 5 Yea, Abram proceeded to take Sarai his wife, Lot* his brother's son, all* the property they had collected, and the persons they had acquired in Charran, to go out* with the intention of going to the land of Canaan, and to enter the land of Canaan. 6 Moreover, Abram proceeded to pass through the land to a stopping place at Shechem, to the oak of Moreh. The Canaanite was then in the land. 7 Then Yahweh proceeded to reveal himself to Abram and to say, "To your descendants I shall give this land"; therefore, he built there an altar to Yahweh, who revealed himself to him.

8 Afterward he proceeded to move from there to the mountain eastward of Bethel, to pitch his tent, with Bethel on the west and Ai on the east, to build there an altar to Yahweh. and to invoke a blessing in the name of Yahweh. 9 Afterward Abram continued to travel, traveling steadily toward the Negev.²

B. RESCUE FROM EGYPT

10 At a time when there was a famine in the land, Abram proceeded to go down* to Egypt to sojourn there, for the famine was severe in the land. Il Just as he was about to enter Egypt, he proceeded to say* to Sarai his wife, "Behold now, I know that you are a beautiful woman; 12 and it shall be, when the Egyptians see you, that they shall say, o'This is his wife'; and they shall killo me, while you they will keep alive. 13 Say, I beg you, that you are my sister, in order that it may be well with me for your sake; and my life shall be spared through you." 14 As soon as Abram came to Egypt, the Egyptians proceeded to observe the woman, that she was very beautiful. 15 Also the princes of Pharaoh proceeded to observe her and to praise her to Pharaoh; so the woman was taken eventually to the house of Pharaoh. 16 Abram* he treated well for her sake, so that he came to possess sheep,

a The dry or desert region in southern Palestine.

Genesis 13

cattle,* he-asses,* menservants,* maidservants,* she-asses,* and camels. 17 Therefore Yahweh proceeded to plague Pharaoh with great plagues, also his household, because of Sarai, the wife of Abram. 18 Then Pharaoh proceeded to call for Abram and to say, "What is this you have done to me? For what reason did you not tell me that she was your wife? 19 For what reason did you say, 'She is my sister,' so that I proceeded to takeb her to me for a wife? Now then, behold your wife, take [her], and go." 20 Then Pharaoh continued, commanding men concerning him, and they proceeded to escort him on his way with his wife and everything belonging to him.

C. SEPARATION FROM LOT

1. Prosperity, renewal 13
Then Abram proceeding to go up from Egypt, he, his and all that he had,

also Lot with him, unto the Negev. 2 Abram* was very rich in cattle, in silver, and in gold. 3 And he continued on his journeys from the Negev to Bethel, even to the place where his tent was in the beginning, between Bethel and Ai, 4 to the place of the altar which he made there at the first; and Abram continued to invoke a blessing there in the name of Yahweh.

- 2. Abram maintains peace by giving Lot his choice of the land
- 5 Lot* also, who accompanied Abram, possessed sheep, cattle,* and tents. The land* did not permit them to live together, for

their property was so great that they were not able to live together. 7 Therefore there continued to be strife between the keepers of Abram's stock and the keepers of Lot's stock; moreover, at that time the Canaanites and the Perizzites were living in the land. 8 Therefore Abram proceeded to say to Lot, "Let there not be, I pray, strife between me and you, and between my herdsmen and your herdsmen, for we are brothers. 9 Is not all the land before you? Separate yourself, I pray, from me; if to the left, then I intend to choose the right; and if to the right, then I intend to choose the left."

b "Took . . . for a wife" appears to mean the same as "Took Sarai" in Gen. 20:2, i.e., with the purpose of marriage, but not actually in marriage. Cf. Gen. 20:4.

10 Then Lot proceeded to lift up his eyes and to observe all the valleya of the Jordan, that all of it was well watered (Before Yahweh destroyed Sodom and Gomorrah, it was like the Garden of Yahweh, like the land of Egypt, as one goes toward Zoar). 11 So Lot proceeded to choose for himself the whole district surrounding the Jordan; afterward Lot proceeded to travel eastward; and they proceeded to separate themselves each from the other. 12 Abram dwelt in the land of Canaan; Lot* dwelt in the cities of the valley and gradually moved his tent to Sodom. 13 The men* of Sodom were evil men and sinners against Yahweh exceedingly.

3. Yahweh assures Abram that all the land will be for him and his descendants

14 Now Yahweh said to Abram, after Lot had separated himself from him, "Lift up now your eyes and look from the place where you are

northward, southward,* eastward,* and westward; 15 for all the land at which you are looking I shall give to you and to your descendants forever. 16 Moreover, I will make your descendants as the dust of the earth; so that, if one could count the dust of the earth, also your descendants could be counted. 17 Arise, go through the land, to the length of it, and to the breadth of it, for to you I shall give it." 18 Afterward Abram proceeded to move his tent and to come and to dwell among the oaks of Mamre, which are in Hebron, and to build there an altar to Yahweh.

D. RESCUE OF LOT

1. Abram rescues Lot from eastern invaders

In the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goim, 2 these kings made war with Bera king of Sodom, Birsha* king of Gomorrah, Shinab king of Admah, Shemeber* king of Zeboiim, and the king of Bela (it is Zoar). 3 All these came as allies into the Valley of Siddim (it is the Salt Sea). 4 Twelve years they had served Chedorlaomer, and in

a Lit., circuit or district. Gen. 19:17 distinguishes it from the mountains.

a Lit., "they."

Genesis 14

the thirteenth year they had rebelled. 5 In the fourteenth year Chedorlaomer and the kings that were with him came; and they proceeded to smite the Rephaim at Ashteroth-Karnaim, the Zuzim* at Ham, the Emim* at Shaveh-Kiriathaim, 6 and the Horites in their mountain which is Seir, even to Elparan, which is by the desert; 7 then they proceeded to turn and to come to En-mishpat (it is Kadesh) and to smite all the fields of the Amalekites and also the Amorites that dwelt in Hazazon-tamar. 8 Then proceeded to go out the king of Sodom, the king* of Gomorrah, the king* of Admah, the king* of Zeboiim, and the king of Bela (it is Zoar) and to arrange [the line] against them for battle in the valley of Siddim, 9 against Chedorlaomer king of Elam, Tidal* king of Goiim, Amraphel* king of Shinar, and Arioch king of Ellasar, four kings against the five. 10 In the valley* of Siddim there were many, many bitumen pits, and the kings of Sodom and Gomorrah proceeded to flee and to fall there; but the remaining ones fled to the mountains. 11 Afterward they proceeded to take all the goods of Sodom and Gomorrah and all their stores of food and to go their way. 12 So they proceeded to take Lot, even Abram's brother's son, with his goods, and to go their way; for he was living in Sodom.

13 When the one that escaped came, the proceeded to tell* Abram the Hebrew, while he was dwelling among the oaks of Mamre, the Amorite, the brother of Eshcol, and the brother of Aner, who were confederates with Abram. 14 Thus Abram came to hear that his kinsman had been taken captive, to call out* his trained men, those born in his household, three hundred and eighteen [of them], and to pursue [the enemy] as far as Dan. 15 Then they proceeded to divide themselves against them by night, he and his servants, to smite* them, and to pursue* them as far as Hobah, which is on the left side of Damascus. 16 Therefore he proceeded to bring back all the goods; yea, Lot, his kinsmen, and his goods he brought back, also the women and the people.

2. A tithe of the goods is given to Melchizedek

17 Then the king of Sodom went out to meet him, after his return from smiting Chedorlaomer and the kings

that were with him, to the valley of Shaveh (it is the valley of the king). 18 Also Melchizedek king of Salem brought forth bread and wine, for he was priest of God Most High; 19 then he proceeded to bless him and to say:

"Blessed be Abram tob God Most High,/ the one possessing heaven and earth;/ 20 Blessed* be God Most High,/

who has delivered your enemies into your hand."/
Therefore, he proceeded to give him a tenth of all. 21 Then
the king of Sodom said to Abram, "Give me the people; but
as for the goods, take them for yourself." 22 However, Abram
said to the king of Sodom, "I do lift upe my hand to Yahweh,
God Most High, the one possessing heaven and earth, 23
[swearing] 'not a thread or a shoelace!' Yea, I shall not take
anything whatever that is yours, that you may never say, 'I
made Abram rich,' excepting only that which the young men
have eaten and the portion of the men that went with me,
Aner, Eshcol, and Mamre — as for them let them take their
portion."

3. Yahweh assures A-bram of protection and of a child of his own as an heir

After these things there was the word of Yahweh unto Abram, [the one which

came] in the vision, a saying: "Have no fear, Abram; I am your shield; your reward will be exceedingly great." 2 For Abram began by saying, "O Lord Yahweh, b what wilt thou give me, seeing that I am going on and on without a child, and my heir is from Damascus, even Eliezer?" 3 Moreover, Abram continued, saying, "Behold, to me thou hast not given offspring; and lo, one of my household is my heir." 4 Then behold, there was the word of Yahweh to him, saying, "This one will not be your heir, but a child begotten by you — he will be your heir." 5 Also he proceeded to take him outside and to say, "Look now at the heavens, and count the stars if you can." Then he continued, saying to him, "Thus will your offspring be." 6 And he put his trusto in Yahweh; so he continued thereafter to reckon it to him for righteousness. 7 Moreover, he continued, saying to him, "I am Yahweh who

b "To" appears to indicate that invocations for the blessing of Abram should be addressed to God.

c An emphatic perfect stressing the oath Abram was taking at that very moment.

a Cf. vs. 12-21.

b This use of the title "Lord" and the personal name "Yahweh" together shows that neither of them is a substitute for the other.

Genesis 15

brought you out of Ur of the Chaldees in order to give to you this land, in order for you to possess it." 8 Then he continued, saying, "O Lord Yahweh, By what can I know that I shall possess it?" 9 Therefore, he continued, saying to him, "Take for me a heifer three years old, a she-goat* three years old, a ram* three years old, a turtle dove, and a young pigeon." 10 Thereupon he proceeded to take for him all these, to divide* them in the middle, and to place each piece opposite its companion piece, except the birds, which he did not divide. 11 Afterward the birds of prey came down upon the carcasses, but Abram continued to drive them away. 12 Later, as the sun was about to set, a deep sleep* fell upon Abram; and behold, a dread of great uncertainty was falling upon him.

13 Then he [Yaweh] began by saying to Abram: "You should realize definitely that your descendantsd will become sojournersd in a land that is not theirs, and men shall enslave themo and shall afflict them; for four hundred years will it be. 14 Also* the nation which they will serve shall I be judging. Afterward* they will come out with great wealth. 15 But, as for yourself, you will go to your fathers in peace. You will be buried in a good old age. 16 In* the fourth generation they will return hither, for the iniquity of the Amorite is not yet full."

17 When the sun had set,t there* was thick darkness;e and behold, there was a smoking furnace and a flaming torch that passed between these pieces. 18 In that day Yahweh made a covenant with Abram, saying, "To your descendants do I givef this land, from the river of Egypt to the great river Euphrates, 19 with the Kenite, the Kenizzite,* the Kadmonite,* 20 the Hittite,* the Perizzite,* the Rephaim,* 21 the Amorite,* the Canaanite,* the Girgashite,* and the Jebusite."

c Or, darkness. Cf. the metaphorical use of darkness in Ps. 82:5. The word for darkness in v. 17 is a different word.

d The use afterwards of a personal pronoun in the plural shows that these nouns are collective singulars.

e The word for darkness is different from that in v. 12.

f An emphatic perfect stressing the certainty of the statement.

E. BIRTH OF ISHMAEL

1. Sarai and Abram plan to obtain an heir by Hagar

Sarai,* Abram's wife, had not borne him a child; and she owned a maid-servant

whose name was Hagar. 2 Therefore, Sarai proceeded to say to Abram, "Behold now, Yahweh has restrained me from bearing a child; go in, I pray, to my maid-servant; perhaps I shall obtain an heira by her"; so Abram began to hearken to the voice of Sarai. 3 Then Sarai, Abram's wife, proceeded to take Hagar the Egyptian, her maid-servant, after Abram had been living in the land of Canaan ten years, and to give her to Abram her husband as a wife. 4 When he went in to Hagar,t she became pregnant;* and when she saw that she was pregnant,t her mistress began to be belittled* in her eyes. 5 Therefore Sarai continued, saying to Abram, "My wrong is your responsibility.b As for me, I put my maid-servant into your bosom; and when she saw that she was pregnant, t I began to be belittled* in her eyes. Let Yahweh judge between me and you." 6 Then Abram continued, saying to Sarai, "Behold, your maid-servant is in your hands. Do to her what is good in your own eyes." Thereafter, Sarai afflicted her; so she proceeded to run away from her.

7 Later The Angel of Yahwehe proceeded to find her by the well of water in the desert, the one which is by the road to Shur, 8 and to say, "Hagar, the maid-servant of Sarai, where did you come from, and whither will you go?" Then she proceeded to say, "From Sarai, my mistress, I am running away." 9 Therefore The Angel of Yahwehe continued, saying to her, "Return to your mistress, and submit to her authority." 10 Also The Angel of Yahwehe continued, saying to her, I shall surely multiply your descendants, so that they cannot be counted because of the multitude." 11 Moreover, The Angel of Yahwehe continued, saying to her:

"Behold you are with child, and you shall bear a son,/

- a Lit., I shall be built up.
- b Lit., My burden is upon you.
- c Evidence drawn from all uses of this description in the Old Testament gives ground for the conclusion that only one angel was called "The Angel of Yahweh" and that the description is therefore a title as well. This is indicated by the capitalization in the text.
 - d Lit., under her hand.

And you shall call his name Ishmael, for God heeded your affliction;

12 He* will be a wild-ass of a man,/
with his hand against all others,/

and the hand of all others against him;/

Yea, in defiance of all his brothers will he dwell./
13 Therefore she proceeded to call the name of Yahweh, the one speaking to her, "Thou art God-of-Seeing"; for, said she, "Is it also true that here I have seen the backs of the one seeing me?" 14 For this reason one called the well Beer-Lahai-Roi; behold, it is between Kadesh and Bared.

15 Afterward, Hagar proceeded to bear Abram a son, and Abram to call the name of his son, whom Hagar bore, Ishmael. 16 Abram* was eighty-six years old when Hagar bore Ishmael to him.

2. Yahweh plans for an heir by Sarai, changing the names of Abram and Sarai accordingly

When Abram came to be ninety-nine years old, Yahweh proceeded to appear* to Abram and to say to him:

"I am El Shaddai; walk in my presence, and be a man of integrity, 2 for I intend to make my covenant between myself and you, yea, I intend to increase you very greatly." 3 Then Abram proceeded to fall upon his face, and God to speak with him, saying:

- 4 "As for me, behold, my covenant is with you,c/ And you shall be the father of a multitude of nations./
- 5 Also your name will no longer be called Abram;d/ Yea, your name shall be Abraham.e/ Indeed the father of a multitude of nations will I makef you;/
 - e God Hears.
 - f Lit., against the face of.
 - g Cf. "My back" in Exod. 33:23.
 - h The-Well-Belonging-To-The-Living-One-Who-Watches-Me.
 - a Probable meaning, God Who Is Sufficient.
 - b Lit., be perfect.
- c A series of seven correlative perfects is linked with the antecedent "My covenant is with you."
 - d Exalted Father.
 - e Father of a Multitude.
 - f Perfect of certainty.

6 Yea, I will make you exceedingly fruitful./
Also I will make nations of you,/
And kings from you will go forth./
7 Also I will establish my covenant between myself and you/
and with your descendants after you throughout their generations as an everlasting covenant,/
To be to you God and to your descendants after you./
8 Also I will give to you and to your descendants after you the land of your sojournings,/
all the land of Canaan,/
as an everlasting possession;/
Also I will be to them God."/

9 Then God continued, saying to Abraham: "As for you,* my covenant you must keep, you and your descendants after you throughout your generations. 10 This is my covenant which you must keep between myself and you and your descendants after you, even the circumcising of every male among you. 11 Yea, you shall be circumcisedo in the flesh of your foreskin, and it shall be for a sign of the covenant between myself and you. 12 Accordingly, when eight days old, every male among you throughout your generations must be circumcised, one born in your household, or one bought with money from any foreigner, who is not of your children. 13 One born in your house or one bought with your money must surely be circumcised; and my covenant shall be in your flesh for an everlasting covenant. 14 An uncircumcised person, a male who is not circumcised in the flesh of his foreskin, yea, that soul shall be cut offo from his people — my covenant he shall have broken."

15 Again God continued, saying to Abraham, "As for Sarai your wife, you must not continue to call her Sarai," but Sarahh will be her name. 16 And I will blesso her, and also I will give you a son by her; yea, I will blesso her, and she shall beo [a mother] of nations, kings of peoples will come from her." 17 Then Abraham proceeded to fall upon his face, to laugh, and to say in his heart, "To one who is a hundred years old can a child be born? Or can Sarah who is ninety years old give birth to a child?" 18 Therefore Abraham continued, saying to The [One True] God, "Would that Ishmael

g Probably, Contentious. Certain ancient uses have substituted it for "Princess."

h Princess.

i Perfect of certainty.

might live before thee!" 19 Then God continued, saying, "On the contrary, Sarah your wife will be bearing you a son; and you shall call him Isaac; and I will establish my covenant with him as an everlasting covenant, one for his descendants after him. 20 Also concerning Ishmael I have heard you; behold, I will bless him; yea, I will make him fruitful, and I will multiply him exceedingly, twelve princes will be born to him, and I will make him a great nation. 21 But my covenant I shall establish with Isaac, whom Sarah will bear to you at this season next year."

22 When he finished speaking with him,^t God proceeded to go up* from Abraham. 23 Then Abraham proceeded to take Ishmael his son and all those born in his household and all those bought with his money, every male among the members of Abraham's household, and to circumcise the flesh of their foreskin on the very same day, just as God had spoken to him. 24 Abraham* was ninety-nine years old when he was circumcised in the flesh of his foreskin. 25 Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin. 26 In the very same day was Abraham circumcised and Ishmael his son. 27 All* the men of his household, those born in his household and those bought with money from a foreigner, were circumcised with him.

F. Intercession for Sodom and Gomorrah

1. Yahweh visits Abraham by the oaks of Afterward Yahweh proceeded to appear to him by the oaks of Mamre, while he

was sitting at the door of his tent in the heat of the day. 2 When he lifted up his eyes and looked,* behold,* three men were standing opposite him. When he saw [them],* he* proceeded to run from the entrance of the tent to meet them, to bow himself to the earth, 3 and to say, "My lords, if now I do find favor in your eyes, do not pass by your servant. 4 Let now a little water be brought, wash* your feet, and recline under the tree, 5 for I intend to bring a bit of food, and you shall refresho yourselves; afterward you may pass on, for thus you will have paid a visit to your servant." Then they began by saying, "Thus shall you do, even as you have said." 6 Then Abraham proceeded to hasten to the tent, to Sarah, and to say, "Hurry! Three measures of the best flour!

j Laughter.

Knead it, and make cakes." 7 Then to the herd Abraham ran and proceeded to take a calf, tender and good, to give it to the servant, and to hasten the preparation of it. 8 Then he proceeded to take sour cheese and milk and the calf which he had prepared and to put these before them. He* was standing by them under the tree, and they proceeded to eat.

2. Yahweh repeats the promise concerning Isaac

9 Afterward they continued, saying to him, "Where is Sarah your wife?"; so he continued, saying, "Behold, in the tent." 10 Then one

[of them] continued, saying, "I shall surely return to you in the spring, and behold, Sarah will have a son." Meanwhile Sarah was listening at the door of the tent, and it was behind him. 11 Now Abraham and Sarah were old, advanced in days; it had ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, "After being worn out is there marriage bliss for me, my husband also being old?" 13 Therefore Yahweh continued, saying to Abraham, "For what reason did Sarah laugh, saying, 'Can it possibly be true that I shall bear a child, seeing that I am old?' 14 Can any matter be too wonderful for Yahweh? At the set season I shall return to you, in the spring, and for Sarah there will be a son." 15 Then Sarah started to deny, saying, "I did not laugh," for she was afraid; but he continued, saying, "No! Indeed you did laugh."

3. Yahweh announces His intention to judge Sodom and Gomorrah

16 Then the men proceeded to rise up from thence and to look toward Sodom, and Abraham was walking with them to send them on

their way. 17 Yahweh* said, "Shall I continue hiding from Abraham that which I am doing, 18 seeing that Abraham will surely become a great and mighty nation, and in him all the nations of the earth shall be blessed? 19 Indeed I have recognized him to the end that he may charge his children and his household after him, and they shall keep the way of Yahweh so as to do righteousness and justice, to the end that Yahweh may bring upon Abraham that which he promised

- a Lit., at the season of reviving life.
- b An emphatic perfect.

concerning him." 20 Therefore Yahweh proceeded to say, "Because the cry of Sodom and Gomorrah is great, and because their sin is exceedingly great, 21 I am determined to go down now that I may see whether they have done altogether according to the cry which has come to me, or whether they have not — I am determined to know."

4. Abraham prays that the righteous be spared

22 Then the men proceeded to turn from thence and to go toward Sodom; Abraham, however, was yet

standing before Yahweh. 23 Then Abraham proceeded to draw near and to say, "Wilt thou actually consume the right-eous with the wicked? 24 Perhaps there are fifty righteous persons within the city. Wilt thou actually destroy [them] and not spare the place for the sake of the fifty righteous persons within it? 25 Be it far from thee to do after this manner, to slay the righteous with the wicked, so that the righteous shall be as the wicked; be it far from thee. Will not the judge of all the earth do justice?" 26 Then Yahweh proceeded to say, "If I shall find in Sodom fifty righteous persons, within the city, then I will spare all the place for their sake." 27 Then Abraham continued to answer and to say, "Behold now, I have taken it upon myself to speak to the Lord while I am but dust and ashes. 28 Perhaps the fifty righteous will lack five. Wilt thou destroy the whole city because of the lack of five?" Therefore he continued, saying, "I shall not destroy it if I find forty-five there." 29 Then he continued to speak to him and to say, "Perhaps forty can be found there"; therefore he continued, saying, "I shall not do so for the sake of forty." 30 Again he continued, saying, "Let not the Lord be angry, I pray, and let me continue to speak. Perhaps thirty can be found there"; therefore he continued, saying, "I shall not do so if I find thirty there." 31 Yet again he continued, saying, "Behold now, I have taken it upon me to speak to the Lord. Perhaps twenty can be found there"; therefore he continued, saying, "I shall not destroy it for the sake of twenty." 32 Moreover, he continued, saying, "Let not the Lord be angry, I pray, and let me speak but this once. Perhaps ten can be found there"; therefore he continued, saying, "I shall not destroy it for the sake of ten." 33 Then Yahweh continued on his way as soon as he had finished speaking with Abraham, but Abraham returned to his place.

5. Yahweh delivers Lot 1 Now the two angels be-

gan to enter Sodom during the evening, and Lot was sitting in the gate of Sodom; so Lot proceeded to observe them, to arise to meet them, and to bow himself with his face to the earth. 2 Then he proceeded to say, "Behold now, my lords, turn aside now to the house of your servant, lodge there and wash your feet, and you shall arise earlyo and shall goo your way"; but they proceeded to say, "No, for in the street we shall lodge." 3 However, he continued to urge them greatly; so they proceeded to turn aside to him and to enter his house. Afterward he proceeded to make for them a feast, with unleavened bread, and they to eat. 4 Before they lay down, however, the men of the city, the men of Sodom, surrounded the house, both young and old, the people from every quarter. 5 Then they began to call to Lot and to say to him, "Where are the men who came in to you tonight? Bring them out to us for we are determined to have knowledge of them." 6 Then Lot proceeded to go out to them at the entrance, but the door was shut behind him. 7 Then he proceeded to say, "Do not, I pray you, my brethren, do wickedness. 8 Behold now I have two daughters that have never known a man. Let me, I pray, bring them out to you, then do to them as is good in your eyes. Only to these men do not do anything, forasmuch as they have come under the shadow of my roof." 9 But they continued, saying, "Get out of the way!" Again they continued, saying, "This one came in to sojourn, yet he would do2 the judging. Now shall we treat you worse than them." Therefore, they continued to press sorely upon the man, even Lot, and to draw near in order to break the door. 10 Then the men proceeded to put forth their hands and to bring Lot to them into the house, and they shut the door. 11 Also the men who were at the entrance to the house they smote with blindness, both small and great; therefore they continually wearied themselves in efforts to find the door. 12 Then the men continued, saying to Lot, "In addition, who is there here related to you? As for a son-in-law, your sons, your daughters,* or anyone in the city belonging to you, bring them out from the place, 13 for we are about to destroy this place; because their cry was great before Yahweh, therefore Yahweh

a Interpreted as a subjunctive of desirability.

proceeded to send us to destroy it." 14 Then Lot proceeded to go out and to speak to his sons-in-law, those taking his daughters in marriage, and to say, "Arise, get out of this place, for Yahweh is about to destroy the city"; but he continued to be as one that mocks in the eyes of his sons-in-law. Then, as* the dawn broke, the angels began to put pressure upon Lot, saying, "Arise, take your wife and your two daughters that are here, lest you should perish because of the iniquity of the city." 16 Nevertheless he continued to tarry; so the men proceeded to seize him by the hand, and his two daughters by the hand, because of the mercy of Yahweh upon them; and they proceeded to bring him forth and to set him outside the city. 17 At the moment that they brought them outside,* they continued, saying,* "Flee for your life, do not look back, and do not tarry anywhere in the valley; to the mountain make your flight, lest you be consumed." 18 But Lot continued, saying to them, "Let it not be, my lords! Behold now, your servant did find favor in your eyes, for you proceeded to magnify your kindness by that which you did on my behalf in order to save my life; moreover, as for me, I would not be able to flee to the mountain, lest misfortune cling to me and I die. 20 Behold now this city is near enough to flee to, and it is a little one. Let me flee, I pray, thither. Is it not a little one? Thus let my soul live." 21 Then one continued, saying to him, "Behold, I have accepted you, even according to this word, so as not to overthrow the city of which you have spoken. 22 Hurry, flee thither, for I cannot do a thing until you arrive there." (Therefore the name of the city is called Zoar.b)

23 The sun arose upon the earth as Lot was entering Zoar. 24 Then Yahweh made brimstone and fire to rain upon Sodom and Gomorrah, even from Yahweh, out of heaven; 25 thus he proceeded to overthrow these cities, all* the valley, all* the inhabitants of the cities, and the produce of the ground. 26 Now his wife proceeded to look back; therefore she came to be a pillar of salt. 27 When Abraham rose up early in the morning to the place where he had stood before Yahweh, 28 he proceeded to look* down upon Sodom and Gomorrah and upon all the land of the valley and to observe, and behold, the smoke of the land went up like the smoke of a furnace.

29 When God destroyed the cities of the valley, God con-

b Little One.

tinued to remember Abraham, and to send out Lot from the midst of the overthrow, even during the time of the overthrow of the cities in which Lot dwelt.

30 Afterward Lot proceeded to go up from Zoar and to dwell in the mountain, and his two daughters were with him, because he was afraid to dwell in Zoar; therefore, he continued to dwell in a cave, he and his two daughters. 31 Then the firstborn said to the younger, "Our father is old, and there is not a man in the land to come in to us according to the way of all the earth. 32 Come now, let us make our father drink wine, let us lie with him, that we may keep alive our father's posterity. 33 Therefore, they proceeded to make their father to drink wine that night, and the firstborn proceeded to go in and to lie with her father, though he did not know when she lay down or when she arose. 34 On the morrow, the firstborn proceeded to say to the younger, "Behold I lay yesternight with my father. Let us make him drink wine tonight also; then you go in, lie with him, and let us keep alive our father's posterity." 35 Therefore they proceeded to make their father to drink wine that hight also, then the younger proceeded to arise and to lie with him, though he did not know when she lay down or when she arose. 36 Thus the two daughters of Lot came to be with child by their father. 37 Afterward the older one proceeded to bear a son and to call his name Moab (he is the father of the Moabites to this day). 38 Later the younger also proceeded to bear a son and to call his name Ben-ammi (he is the father of the children of Ammon to this day).

G. Providential Protection in Gerar

1. Abraham again rescued from results of falsehoods concerning Sarah

Afterward Abraham proceeded to travel from there toward the land which is the Negev, to dwell* between Ka-

desh and Shur, and to sojourn in Gerar. 2 Then Abraham continued to say concerning Sarah his wife, "She is my sister"; and Abimelech, king of Gerar, proceeded to send and to take Sarah. 3 But God proceeded to come to Abimelech in a dream at nighttime and to say to him, "Behold, you are about to die because of the woman whom you have taken, seeing that she is a married woman." 4 Now Abimelech had not approached her; therefore he proceeded to say, "O Lord, wilt thou slay a people that is indeed innocent? 5 Did not he, even he, say

to me 'She is my sister,' and she, even she, say, 'He is my brother'? In sincerity of heart and with clean hands I did this." 6 Therefore, The [One True] Goda continued, saying to him in a dream, "I also know that in sincerity of heart you did this; so I proceeded to restrain you, even I, from sinning against me; for this reason I did not permit you to touch her. 7 And now, restore the man's wife and live, for he is a prophet and he will make intercession on your behalf; but if you are not ready to restore her, know that you will surely die, you and all those belonging to you."

2. Abraham's conduct overruled so as to make him a blessing to Abimelech

8 Therefore, Abimelech proceeded to arise early in the morning and to summon all his servants and to rehearse all these things in their hearing; likewise the

men came to fear exceedingly. 9 Then Abimelech proceeded to summon Abraham and to say to him, "What have you done to us, and wherein have I sinned against you, that you have brought upon me and upon my kingdom a great sin? Deeds which ought not to be done you have done to me." 10 Moreover, Abimelech continued, saying to Abraham, "What did you see [in me] that you did this thing?" 11 Then Abraham proceeded to say, "Because I thought that surely there is no fear of God in this place, and men shall killo me because of my wife. 12 Moreover, it is also true that she is my sister, the daughter of my father, but not the daughter of my mother, also she became my wife. 13 Even as God caused me to wander from the house of my father,t I proceeded to say* to her, 'This is the kindness which you should do to me, in every place whither we shall come say concerning me, "He is my brother." 14 Then Abimelech proceeded to take sheep and oxen, male* and female slaves, to give them* to Abraham, and to restore to him Sarah his wife. 15 Then Abimelech continued, saying, "Behold my land is before you; wherever it pleases youb dwell there." To Sarah he said, "Behold, I do give a thousand pieces of silver to your brother; behold, it is to you a satisfaction for

a Cf. Gen. 5:22, 24 and the footnote with those verses. Cf. also Gen. 20:17; 22:1, 3, 9.

b Lit., in the good in your eyes.

offense^c and to all who are with you, and everything is now straightened out." 17 Afterward Abraham proceeded to make intercession to The [One True] God, God to heal* Abimelech, his wife,* and his female slaves, and they to bear children. 18 Indeed Yahweh had closed fast the wombs belonging to Abimelech's household on account of Sarah, Abraham's wife.

H. BIRTH OF ISAAC

1. Sarah's concern for Isaac presses Abraham to send away Hagar and Ishmael

Yahweh visited Sarah even as he had promised; yea, Yahweh proceeded to do to Sarah just as he had spoken. 2 So Sarah proceeded to conceive and to bear to Abra-

ham a son in his old age, at the season concerning which God had spoken to him. 3 Therefore Abraham proceeded to call the name of his son, who was born to him, whom Sarah bore to him, Isaac. 4 Then Abraham proceeded to circumcise Isaac his son when he was eight days old, even as God had commanded him. 5 Abraham* was a hundred years old when Isaac his son was born to him. 6 Then Sarah said, "Laughter hath God made for me, everyone hearing it will laugh for me." 7 Moreover, she continued, saying, "Who uttered a word to Abraham [saying], 'Sarah shall sucklea children'? Yet indeed I have borne a son in his old age." 8 Afterward the child proceeded to grow large, to be weaned,* and Abraham to make a great feast on the day that Isaac was weaned. 9 When Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking, 10 she proceeded to say* to Abraham, "Drive out this slave girl and her son, for the son of this slave girl must not inherit with my son, with Isaac." 11 However, the matter came to be very evil in Abraham's eyes on account of his son.

2. God approves the separation, yet blesses Ishmael and his descendants for Abraham's sake

12 Then God proceeded to say to Abraham, "Let it not be evil in your eyes because of the boy and because of your slave girl; in all that Sarah says to you hearken to

her voice, for in Isaac will a seed be called for you. 13 Also* the son of the slave girl I shall make a nation, for he is your

- c Lit., a covering of the eyes.
- a Perfect of confidence.

child." 14 Therefore Abraham proceeded to arise early in the morning, to take bread* and a skin of water, and to give them to Hagar, putting them upon her shoulder; also the lad she gave to her]; then he proceeded to send her away, and she to go [her way] and to wander in the wilderness of Beer-Sheba. 15 Later the water from the waterskin proceeded to be exhausted, t she to cast* the lad under one of the bushes, 16 to go away and to take a seat for herself opposite him, afar off, about a bowshot away; for she continued to say, "Let me not look on the death of the lad"; however, she continued to sit opposite him, to lift up her voice, and to weep. 17 Then God began to hearken to the voice of the lad, The Angel of God to call to Hagar from heaven and to say to her, "What is the matter with you, Hagar? Fear not, for God has hearkened to the voice of the lad even there where he is. 18 Arise, take up the lad, and hold him with your hand, for I shall make him a great nation." 19 Then God began to open her eyes; so she proceeded to see a well of water, to go,* to fill* the skin with water, and to give the lad to drink. 20 Afterward God continued to be with the lad, and he proceeded to grow up, to dwell* in the wilderness, and to be a bowman. 21 Likewise, he became a dweller in the wilderness of Paran, and his mother proceeded to take for him a wife from the land of Egypt.

I. COVENANT WITH ABIMELECH

22 During that same time,t Abimelech and Phicol the captain of his host began to speak* to Abraham, saying, "God is with you in everything you are doing; 23 now therefore swear to me by God here that you will never deal falsely with me, my* offspring, or my posterity; according to the loving-kindness which I have done to you, you will deal with me and with the land wherein you have sojourned." 24 Then Abraham proceeded to say, "I shall swear," 25 and Abraham reproved Abimelech because of the well of water which the servants of Abimelech had seized by violence. 26 However, Abimelech continued, saying, "I do not know who did this thing, and even you did not tell me, and also I did not hear (of it) except today." 27 Then Abraham proceeded to take sheep and oxen, to give them to Abimelech, and the two of them to make a covenant.^b 28 Afterward Abraham proceeded to set seven ewe lambs of the flock by themselves, 29

b Lit., cut a covenant.

and Abimelech to say to Abraham, "What are they, these seven ewe lambs which you have set by themselves?" 30 Then he continued, saying, "Because seven lambs will you take from my hand in order that it may be to me a witness that I dug this well." 31 For this reason he called the place Beer-Sheba, because there the two of them took an oath. 32 Thus they proceeded to make a covenant in Beer-Sheba, then Abimelech and Phicol the captain of his host to arise and to return to the land of the Philistines. 33 Afterward he [Abraham] proceeded to plant a tamarisk tree in Beer-Sheba and to call there upon the name of Yahweh, God Everlasting.d 34 Likewise Abraham continued to so-journ in the land of the Philistines many days.

J. Offering of Isaac

1. Abraham's complete trust in Yah-weh proved

After these things, t The [One True] God* tested Ab-

raham; so he proceeded to say to him, "Abraham!", and he to say, "Here am I." 2 Then he continued, saying, "Take now your son, your only son, whom you love, even Isaac, go* to the land of Moriah, and offer him there as a burnt-offering upon one of the mountains which I shall show you." Therefore, Abraham proceeded to arise early in the morning, to saddle* his ass, to take* two of his young men with him, also Isaac his son, to split wood for the burnt-offering, to arise,* and to go toward the place concerning which The [One True] God had spoken to him. 4 On the third day, Abraham proceeded to lift up his eyes, to see the place afar off, t 5 and to say a to his young men, "Wait here with the ass. for I and the lad purpose to go yonder that we may worship, then to return to you." 6 Then Abraham proceeded to take the wood of the burnt-offering and to put it upon Isaac his son, but to take in his hand the fire and the knife. Then they went on, the two of them, together. 7 Afterward Isaac proceeded to speak to Abraham his father and to say, "My father!" then he to say, "Here am I, my son." Then he continued, saying, "Behold the fire and the wood, but where is the lamb for the burnt-offering?" 8 Then Abraham continued, saying, "God himself will provide the lamb of the

- c Well of Swearing.
- d Lit., God of Ages.
- a Lit., Abraham to say.

burnt-offering, my son." Then they went on, the two of them, together.

9 Later they proceeded to come to the place concerning which The [One True] God had spoken to him, Abraham to build there the altar, to arrange* the wood, to bind* Isaac his son, and to put him upon the altar above the wood. Then Abraham proceeded to stretch forth his hand and to take the knife in order to slay his son. 11 But The Angel of Yahweh proceeded to call to him out of heaven, to say,* "Abraham! Abraham!", and he to say, "Here am I." 12 Then he continued, saying, "Do not stretch forth your hand against the lad, and do not do to him anything, for now I know that you fear God, b seeing that you did not withhold your son, your only son, from me." 13 Afterward Abraham proceeded to lift up his eyes, to look,* and behold, there was a ram behind him, caught in the thicket by his horns; so Abraham proceeded to go, to take* the ram, and to offer him up for a burnt-offering in the place of his son. 14 Afterward Abraham began to call the name of that place Yahweh-Will-Provide, concerning which it is frequently said today, "In the mountain of Yahweh it will be provided."

2. In response to Abraham's trust, The Angel of Yahweh swears that he will take personal responsibility for fulfillment of the promises

of Yahweh continued, calling to Abraham the second time out of heaven 16 and saying, "'By myself I have sworn,' is the express utterance of Yahweh, 'that by reason of the fact that you have done this thing, and you

have not withheld your son, your only son, 17 I shall surely bless you, I shall surely* increase your descendants as the stars of the heaven and as the sand upon the seashore, your seed will possess* the gate of their enemies, 18 and all the nations of the earth shall invokeo blessings on one another through your descendants, even because you have hearkened unto my voice.'" 19 Then Abraham proceeded to return to his young men, they to arise* and to go together to Beer-Sheba; and Abraham continued to dwell in Beer-Sheba.

20 After these things, t it was gradually made known to Abraham, saying, "Behold, Milcah also has borne children to Nahor your brother: 21 Uz his first-born, Buz* his brother,

b Lit., a fearer of God are you.

Kemuel* the father of Amram, 22 Chesed,* Hazo,* Pildash,* Jidlaph,* and Bethuel"; 23 (Bethuel* was the father of Rebekah); these eight sons did Milcah bear to Nahor the brother of Abraham. 24 His concubine,* whose* name was Reumah, even she also, proceeded to bear* Tebah, Gaham,* Tahash,* and Maacah.

K. DEATH AND BURIAL OF SARAH

Now the life of Sarah came to be a hundred and twenty-seven years, even the years of the life of Sarah. 2 Then Sarah passed away in Kiriath-Arba, which is Hebron, in the land of Canaan, and Abraham began to enter into the time of mourning for Sarah and into the time of weeping for her. 3 Afterward Abraham proceeded to arise from before his dead, and to speak to the children of Heth, saying, 4 "A stranger and a sojourner am I with you. Give me possession of a burying place with you, and let me bury my dead out of my sight." 5 Then the children of Heth proceeded to answer Abraham, saying to him, 6 "Hear us, O my lord, the prince of God are you in our midst. In the choice of our sepulchers bury your dead. No man among us will withhold his sepulcher from you, from the burying of your dead." 7 Then Abraham proceeded to arise and to bow to the people of the land, to the children of Heth. 8 Then he continued to speak with them, saying, "If it is your thought that I should bury my dead out of my sight, hear me, and entreat for me with Ephron the son of Zohar, 9 that he may give to me the cave of Machpelah, which belongs to him, which is at the end of his field. For a full price let him give it to me in your midst as a possession of a burying place." 10 Now Ephron was sitting in the midst of the children of Heth; so Ephron the Hittite proceeded to answer Abraham in the hearing of the children of Heth, even all those entering the gate of his city, saying, 11 "No, my lord! Hear me. As for the field, I do give it to you; and the cave which is in it, I do give it to you; in the presence of the children of my people, I do give it to you. Bury your dead." 12 Then Abraham continued to bow before the people of the land 18 and to speak to Ephron in the hearing of the people of the land, saying, "But — if you would only hear mela — I will giveb the price of the field. Take it from

a Lit., But if you - oh, would that! - hear me.

b Perfect of confidence or certainty.

me, and let me bury my dead there." 14 Then Ephron continued to answer Abraham, saying to him, 15 "My lord, hear me, a piece of land worth four hundred shekels of silver, between me and you, what is it? Now bury your dead." 16 Therefore Abraham proceeded to hearken to Ephron and to weight for Ephron the silver of which he had spoken in the hearing of the children of Heth, four hundred shekels of silver, according to the standard of merchants.d

17 Thus came to be established the field of Ephron which was in Machpelah, which was before Mamre, the field, and the cave which was in it, and all the trees which were in the field, which were in all the border round about it, 18 as belonging to Abraham, as a purchased possession, in the eyes of all the children of Heth, among all those entering the gate of his city. 19 After it was so* Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (it is Hebron) in the land of Canaan. 20 Thus the field and the cave which was in it came to be established as belonging to Abraham, as a possession of a burying place, by the children of Heth.

L. FINDING A WIFE FOR ISAAC

1. Abraham sends his servant to find a wife for Isaac among his kindred

Now Abraham was old, well advanced in age, and Yahweh had blessed Abraham in everything. 2 Then Abra-

ham proceeded to say to his servant, the oldest of his household, the one managing all his possessions, "Put, I pray, your hand under my thigh, 3 that I may make you swear by Yahweh, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, in whose midst I am living, 4 but to my land and to my kindred you will go, and you shall take a wife for my son, for Isaac." 5 Therefore the servant proceeded to say to him, "Perhaps the woman will not be willing to come after me to this land. Shall I indeed carry back your son to the land from which you went out?" 6 Then Abraham continued, saying to him, "Take heed to yourself lest you should carry my son back there. 7 Yahweh, the God of the heavens, who took me from the house of my father and from the land

- c Abraham is omitted.
- d Lit., that which passes over to the merchant.

of my kindred, who spoke to me, and who swore to me, saying, 'To your descendants I shall give this land,' he will send his angel before you, and you shall take a wife for my son from there. 8 However, if the woman should not be willing to come after you, then you shall be free from this my oath; only you must not carry my son back there." 9 Then the servant proceeded to put his hand under the thigh of Abraham his lord and to swear to him concerning this matter.

2. The servant is providentially guided to a meeting with Rebekah, the daughter of Bethuel

10 Afterward the servant proceeded to take ten camels from the camels of his lord and to go his way, inasmuch as all the

goods of his master were in his hand, yea, to arise and to go to Mesopotamia, to the city of Nahor. 11 Then he proceeded to make the camels to kneel down outside the city by the well of water, at the evening time, at the time when the women who draw water go out. 12 Then he proceeded to say, "O Yahweh, the God of my lord Abraham, cause it to happen, I pray, before me this day, yea, do a deed of unfailing loveb for my lord Abraham. 13 Behold, I am taking my stand by the well of water, the daughters* of the men of the city are coming out to draw water, 14 and it shall beo that the maiden to whom I shall say, 'Let down your pitcher, I pray, that I may drink,' she will be the one you have appointed for your servant, for Isaac. By this* I shall know that you have done a deed of unfailing love for my lord." 15 While he had not yet finished speaking, behold, Rebekah was coming out, even she who was born to Bethuel, the son of Milcah, the wife of Nahor, the brother of Abraham; and her pitcher was upon her shoulder. 16 The maiden* was very beautiful, a virgin whom no man had known. She proceeded to go down* to the spring, to fill* her pitcher, and to come up again. 17 Then the servant proceeded to run to meet her and to say, "Give me to drink, I pray, a little water from your pitcher." 18 Then she proceeded to say, "Drink, my lord," to hasten, to bring down her pitcher up-

a The conjunction "and" is interpreted here as introducing a circumstantial clause that explains the freedom of the servant to take as many camels as he saw fit.

b Heb. hesedh (loving kindness, a kindness that is steadfast or unfailing).

on her hand, and to give him to drink. 19 When she finished giving him to drink, t she continued, saying, "Also for your camels I shall draw until they have finished drinking." Then she continued to hasten, to empty* her pitcher into the trough, and to run again to the spring to draw water; thus she continued to draw for all his camels. 21 Now the man was looking steadfastly upon her, while remaining silent, in order to know whether Yahweh had really made his way to prosper or not. 22 Just as the camels finished drinking,t the man* proceeded to take a golden nose-ring, half a shekel in weight, and two bracelets for her hands, ten shekels weight in gold. 23 Then he continued, saying, "Whose daughter are you? Tell me, I pray, is there in the house of your father a place for us to lodge?" 24 Then she continued, saying to him, "The daughter of Bethuel am I, the son of Milcah, whom she bore to Nahor." 25 Again she continued, saying to him, "Both straw and fodder in plenty there is with us, also a place to lodge." 26 Then the man proceeded to bow, to worship* Yahweh, 27 and he to say, "Blessed be Yahweh, the God of my lord Abraham, who has not forsaken his unfailing love and his faithfulness toward my master; and as for me, in the way hath Yahweh led me, even to the house of my lord's brothers."

28 Then the maiden proceeded to run and to tell [her story] to the household of her mother according to these things. 29 Now Rebekah had a brother, and his name was Laban; so Laban proceeded to run to the man outside, at the spring. 30 As soon as he saw the nose-ring and the bracelets on the hands of his sister and heard the words of Rebekah his sister, saying, "Thus the man spoke to me,"t he proceeded to go* to the man; and behold, he was standing by the camels, by the spring. 31 So he proceeded to say, "Come in, O Blessed of Yahweh. Why should you continue standing outside? For I have prepared the house and a place for the camels." 32 Then the man proceeded to come into the house and to unsaddle the camels, for he [Laban] gave straw and fodder for the camels and water for the washing of his feet and the feet of the men who were with him. 33 Then food to eat was put before him, and he proceeded to say, "I shall not eat, until I have told my business"; so he [Laban] continued, saying, "Speak." 34 Then he continued, saying, "The servant of Abraham am I. 35 Now Yahweh blessed my lord exceedingly; so he became great; yea, he proceeded to give to him flocks and herds, silver and gold,

men servants and maid servants, camels and asses. 36 Moreover Sarah the wife of my lord proceeded to bear to my lord a son after she was an aged woman, and he to give to him all that he had. 37 Afterward my lord proceeded to make me to swear, saying, You must not take a wife for my son from the daughters of the Canaanites, in whose land I am dwelling; 38 on the contrary, to the house of my father you must go and to my family, and you shall take a wife for my son.' 39 Then I proceeded to say to my lord, 'Perhaps the woman will not be willing to come after me.' 40 So he continued, saying to me, 'Yahweh, before whom I walk, will send his angel with you; and he shall make your way successful; and you shall takeo a wife for my son from my family, even from the house of my father. 41 At that time you will be free from my oath. If you should come to my family, and they should not permit you, likewise you shall be free from my oath.' 42 Therefore I proceeded to come today to the spring and to say, 'O Yahweh the God of my lord Abraham, if now you are giving success to my way, that on which I am now going, 43 behold, I am taking my stand by the well of water, and it shall be that the maiden that is coming out to draw water and to whom I will say, "Give me to drink, I pray, a little water from your pitcher," 44 and she also shall sayo to me, "Drink, and also for your camels I shall draw," she will be the woman that Yahweh has appointed for the son of my lord.' 45 As for me, not yet did I begin to finish speaking in my heart, when behold. Rebekah was coming out withe her pitcher upon her shoulder. Then she proceeded to go down to the spring and to draw, and I to say to her, 'Give me, I pray, to drink.' 46 Then she proceeded to hasten, to bring down her pitcher from her shoulder, and to say, 'Drink, and also for your camels I shall draw water'; so I proceeded to drink, and also the camels she made to drink. 47 Then I began to question her and to say, Whose daughter are you?'; so she continued, saying, 'The daughter of Bethuel, the son of Nahor, whom Milcah bore to him'; then I proceeded to put the nose-ring in her nostrils and the bracelet upon her hand. 48 Moreover, I proceeded to bow and to worship Yahweh; yea, I proceeded to bless Yahweh, the God of my lord Abraham, who guided me in a right way so as

c The conjunction "and" is interpreted here as introducing a circumstantial clause. We have turned it into a circumstantial phrase.

to take the daughter of the brother of my lord for his son. 49 Now, therefore, if you will be dealing loyally and faithfully with my lord, tell me; and if not, tell me, that I may turn to the right hand or the left."

3. Rebekah and her family are persuaded that it is Yah-weh's will, and she goes to Canaan to marry Isaac

50 Then Laban and Bethuel proceeded to answer and to say, "From Yahweh the matter has come forth; we cannot speak to you

nay or yea; 51 behold, Rebekah is before you, take her and go, and let her become the wife of the son of your lord even as Yahweh has spoken." 52 As soon as the servant of Abraham heard their words, the proceeded to bow himself* to the earth before Yahweh. 53 Then the servant proceeded to bring forth silver jewelry, gold jewelry, and garments and to give them to Rebekah, also to give presents to her brother and her mother. 54 Then they proceeded to eat and to drink, both he and the men who were with him, to lodge there,* then to arise in the morning, and he to say, "Send me away now to my lord." 55 However, her brother and mother began to say, "Let the maiden dwell with us some days, at least ten; afterward she may go." 56 But he continued, saying to them, "Do not hinder me, seeing that Yahweh has made my way to prosper; send me away, for I am intent upon going to my lord." 57 Then they continued, saying, "We shall call for the maiden; then let us see what she says."d 58 So they proceeded to call for Rebekah and to say to her, "Will you go with this man?"; then she to say, "I shall go." 59 Therefore, they proceeded to send away Rebekah, their sister, her nurse,* the servant of Abraham,* and his men. 60 Moreover, they proceeded to bless Rebekah and to say to her:

"O our sister,/
as for you, be thou [the mother of] thousands of
ten thousands;/
And may your descendants/

possess the gate of their enemies."/

61 Then Rebekah and her maid servants proceeded to arise, to ride upon the camels,* and to go after the man; yea, the servant proceeded to take Rebekah and to go his way. 62

d Lit., inquire at her mouth.

Now Isaac had returned from journeying to Beer-Lahai-Roi, and he was dwelling in the land of the Negev. 63 Afterward Isaac proceeded to go out to meditate in the field at the approach of the evening time; then he began to lift up his eyes and to look, and behold, camels were coming. 64 Likewise Rebekah began to lift up her eyes and to see Isaac; so she proceeded to get down hastily from the camel.e 65 Then she proceeded to say to the servant, "Who is this man that is walking in the field to meet us?" the servant to say, "He is my lord," and she to take the veil and to cover herself. 66 Afterward the servant proceeded to relate to Isaac all the things which he had done. 67 Afterward Isaac proceeded to bring her to the tent which [had belonged] to Sarah his mother, to take Rebekah,* she to become his wife,* and he to love her; thus Isaac came to be comforted following [the death of his mother.

Conclusion: historical note concerning marriage to Keturah, death, and burial

25

When Abraham proceeded to take another wife whose name

was Keturah,^t 2 she proceeded to bear to him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. 3 Jokshan was the father of Sheba and Dedan, and the sons of Dedan were the Asshurim, the Letushim, and the Leummim. 4 The sons of Midian were Ephah, Epher, Hanoch, Abidia, and Eldaah. All these were the children of Keturah. 5 Accordingly, Abraham proceeded to give all his possessions to Isaac; 6 but to the sons of the concubines who belonged to Abraham, Abraham gave gifts and proceeded to send them away from Isaac his son, while he was yet alive, eastward toward the land of Kedem.

7 Now these were the days of the years of Abraham's life which he lived, even a hundred and seventy-five years. 8 Then Abraham proceeded to perish and to pass away in a good old age, being aged and satisfied [with life], and to be gathered to his people. 9 Afterward Isaac and Ishmael his sons proceeded to bury him in the cave of Machpelah, in the field of Ephron, the son of Zohar, the Hittite, which is before Mamre, 10 the field which Abraham purchased from the sons of Heth (there Abraham was buried and Sarah his wife). 11 After the death of Abraham, God continued to

e Lit., she fell off the camel.

bless* Isaac his son; and Isaac continued to dwell by Beer-Lahai-Roi.

VII. GENERATIONS OF ISHMAEL

12 These* are the generations of Ishmael, the son of Abraham, whom Hagar the Egyptian, the handmaid of Sarah, bore to Abraham.²

13 These* are the names of the sons of Ishmael, with names according to their birth: Nebaioth, the first-born of Ishmael, Kedar,* Adbeel,* Midsam,* 14 Mishma,* Dumah,* Massa,* 15 Hadad, Tema,* Jetur,* Naphish,* and Kedemah. 16 These are the sons of Ishmael, and these are their names, by their villages and encampments, even twelve princes according to their nations. 17 These* are the years of the life of Ishmael, even a hundred and thirty-seven years. Afterward he proceeded to perish, to pass away,* and to be gathered to his people. 18 And they continued to dwell from Havilah to Shur, which is before Egypt, as you go toward Assyria; by reason of opposition to all his brethren he fell away.

VIII. GENERATIONS OF ISAAC

A. Revelation of the Ascendancy of the Younger Son 19 These* are the generations of Isaac the son of Abraham.b

Abraham was the father of Isaac. 20 Isaac* was forty years olde when he took Rebekah the daughter of Bethuel the Syrian of Paddan-Aram, the sister of Laban the Syrian, as his wife. 21 Afterward Isaac continued to entreat Yahweh on behalf of his wife, because she was barren; yea, Yahweh was moved in time to grant him his request; so Rebekah his wife proceeded to conceive. 22 Afterward the children began to struggle together in her womb, and she to say, "If so, wherefore am I in this condition?" Then she proceeded to make a journey to inquire of Yahweh, 23 and Yahweh to say to her:

"Two nations are in your womb; / and two peoples from the time of their birth will be antagonistic to each other; e/

- a This is the seventh main heading indicated by the author.
- b This is the eighth main heading indicated by the author.
- c Lit., And Isaac became forty years old during the time of his taking Rebekah. . . .
 - d Lit., Yahweh was entreated by him.
 - e Lit., from your womb will they be separated.

Also one people will be stronger than the other; / and the elder will serve the younger."/

B. Esau Despises His Birthright

24 When her days for deliverance were fulfilled,* behold,* there were twins in her womb. 25 Afterward the first proceeded to come forth red, all of him like a hairy garment; so they began to call his name Esau. 26 After that his brother came forth, and his hand was holding Esau by the heel; so they began to call his name Jacob. Isaac* was sixty years old when they were born.

27 Now the boys continued to grow, and Esau to become a skillful hunter, an outdoor man, but Jacob was a quiet man, dwelling in tents. 28 Moreover Isaac became a lover of Esau because of the game which he ate, but Rebekah was a lover of Jacob. 29 Once when Jacob boiled pottage, Esau* proceeded to come in from the field, being weary; 30 then Esau proceeded to say to Jacob, "Give me a swallow, I pray, of the red pottage, even this red pottage, for I am weary." this reason someone called his name Edomb). 31 So Jacob proceeded to say, "Sell me, I pray, this day your birthright," 32 then Esau to say, "Behold, I am about to die, what then is the birthright to me?" 33 Then Jacob proceeded to say, "Swear, I pray, to me today"; then he to swear to him; thus he proceeded to sell his birthright to Jacob. 34 Then Jacob proceeded to give Esau bread and lentil pottage, and he to eat, to drink, to arise, and to go his way; thus Esau proceeded to despise his birthright.

C. INHERITANCE OF THE BLESSING OF ABRAHAM BY ISAAC

1. The promises renewed upon condition that Isaac remain in the land

26

At a time of famine in the land, in addition to the first famine

which occurred in the days of Abraham, Isaac proceeded to go to Abimelech king of the Philistines, to Gerar. 2 Then Yahweh proceeded to appear to him and to say, "Do not go down to Egypt. Dwell in the land of which I shall speak to you. 3 Sojourn in this land, that I may be with you, that I

- f The Hairy One.
- g One Who Takes by the Heel or One Who Supplants.
- h Red.

may bless you, for to you and to your descendants I shall give all these lands. Yea, I will fulfillo the oath which I swore to Abraham your father, 4 and I will increaseo your descendants as the stars of the heavens, and I will giveo to your descendants all these lands, and all the nations of the earth shall bless themselveso by means of your descendants, 5 as a consequence of the fact that Abraham hearkened to my voice and continued to keep my charge, my commandments, my statutes, and my teaching." 6 Therefore Isaac continued to dwell in Gerar.

- 2. Providential protection overcomes opposition and makes Isaac's influence a blessing to his neighbors
- 7 Afterward the men of the place began to ask questions concerning his wife and he to say, "She is my sister," for he was afraid

to say, "My wife." "Lest," [said he], "the men of the place should slay me because of Rebekah, for she is beautiful." 8 When his days there had lengthened, Abimelech the king of the Philistines proceeded to look down through the window and to observe, and behold, Isaac was fondling Rebekah his wife. 9 Therefore Abimelech proceeded to summon Isaac and to say, "Behold, of a surety she is your wife. Why then did you say, 'She is my sister'?" Then Isaac continued, saying to him, "Because I said, 'Lest I should die because of her.'" 10 Therefore Abimelech continued, saying, "What is this you have done to us! Easily [it could have happened that] one of the people had lain with your wife and had brought upon us guilt." 11 Therefore Abimelech proceeded to charge all the people, saying, "Anyone touching this man or his wife will surely be put to death."

12 Afterward Isaac began to sow grain in that land and to secure in that year a hundred-fold return; thus Yahweh continued to bless him. 13 Moreover the man continued to grow great, becoming greater and greater, until he became very great. 14 Gradually he acquired* flocks of small cattle, flocks* of large cattle, and a great household; therefore the Philistines began to envy him. 15 As for all the wells* which his father's servants dug during the days of Abraham his father, the Philistines had stopped them and proceeded to fill them with earth. 16 Afterward Abimelech continued, saying to Isaac, "Go away from us, for you are much mightier

than we." 17 Therefore Isaac proceeded to go away from there, to encamp in the valley of Gerar, and to dwell there.

18 Then Isaac proceeded to return and to dig again the wells of water which they dug in the days of Abraham his father, for the Philistines proceeded to stop them after the death of Abraham; moreover, he continued to call them by the same names which his father had called them. Afterward Isaac's servants proceeded to dig in the valley and to find there a well of running water. 20 However, the shepherds of Gerar continued to strive with the shepherds of Isaac, saying, "The water belongs to us"; therefore, he began to call the name of the well Contention, because they contended with him. 21 Afterward they proceeded to dig another well, and they to strive for that also; therefore he began to call its name Enmity. 22 Then he proceeded to move from there and to dig another well, and they did not strive for it; so he began to call its name Rehovoth; and to say, "Indeed now Yahweh hath made room for us, and we are fruitfulo in the land." 23 When he went up from there to Beer-Sheba, t 24 Yahweh proceeded to appear to him that night and say, "I am the God of Abraham your father; do not be afraid, for I am with you; and I will blesso you; and I will multiplyo your descendants for the sake of Abraham my servant." 25 Therefore, he proceeded to build there an altar, to invoke* a blessing in the name of Yahweh, and to pitch his tent there; accordingly the servants of Isaac proceeded to dig a well there.

26 Now Abimelech* came to him from Gerar, with Ahuzzaph, one of his friends, and Phicol the captain of his host. 27 Then Isaac proceeded to say to them, "Why do you come to me, seeing that you hated me and proceeded to send me away from you?" 28 Therefore they proceeded to say, "We saw indeed that Yahweh was with you; therefore we began to say, 'Let there be now an oath between us, even between us and you'; let us now make a covenant with you, 29 [swearing] that you will not do us any harm, even as we did not touch you, and as we did to you only good and sent you away in peace. You are now the blessed of Yahweh." 30 Then he proceeded to make for them a feast, and they to eat and to drink. 31 Moreover they proceeded to arise early in the morning and to swear each to his brother, Isaac to send them away, and they to go from him in peace.

i Broad Places, or Plenty of Room.

32 On that day^t the servants of Isaac proceeded to come* and to tell him concerning the well which they had dug; yea, they proceeded to say to him, "We have found water." 33 Therefore he began to call it Shibah.j For this reason the name of the city is Beer-Shebak unto this day.

Historical Note Concerning Esau's Wives

34 When Esau was forty years old, the proceeded to take as a wife Judith the daughter of Beeri the Hittite, also Basemath the daughter of Elon the Hittite; 35 and they came to be a bitterness of spirit to Isaac and to Rebekah.

- D. Inheritance of the Blessing of Abraham by Jacob
 - 1. The pronouncement made by Isaac contrary to his intentions
- (a) Isaac plans to 27

 When Isaac came to be old, and his eyes dim, so dim that he could not see, the proceeded to call* Esau his older son and to say to him, "My son!" Then he proceeded to say to him, "Here am I." 2 Then he continued, saying, "Behold now, I am old; I know not the day of my death; 3 now therefore take, I pray, your weapons, your quiver, and your bow; go out* to the field; hunt,* I beg of you, game for me; 4 make for me some tasty food such as I love; and bring it in to me, for I would eat in order that my soul may bless you before I die."
- (b) Rebekah leads Jacob to trick Isaac into pronouncing the blessing on him

5 Now Rebekah was listening when Isaac spoke to Esau his son. When Esau proceeded to go to the field

to hunt game and to bring it in,^t 6 Rebekah* spoke to Jacob her son, saying, "Behold I heard your father speaking to Esau your brother, saying, 7 'Bring, please, game for me, and make tasty food for me, for I would eat and pronounce a blessing before Yahweh ere I die.' 8 Now,* my son, hearken to my voice, concerning that which I am commanding you. 9 Go, I pray, to the flock; take for me from there two kids of the

j An Oath.k Well of Oath.

goats, even goodly ones, that I may make of them tasty food for your father such as he loves; 10 and you shall bring. it to your father; and he shall eat, o in order that he may bless you ere he dies." 11 However Jacob proceeded to say to Rebekah his mother, "Behold, Esau my brother is a hairy man, while I am smooth. 12 Perhaps my father will feel me, and I will be in his eyes as a mocker, and I will bring upon myself a curse rather than a blessing." 13 Then his mother continued, saying to him, "Upon me be your curse, my son; indeed hearken to my voice and go, get them for me." 14 So he proceeded to go, to get them,* to bring them to his mother, then his mother to make tasty food such as his father loved. 15 Then Rebekah proceeded to take the garments of Esau her older son, the most desirable, which were with her in the house, and to put them on Jacob her younger son. 16 The skins* of the kids she put upon his hands and upon the smooth part of his neck. 17 Then she proceeded to put the savory food and the bread which she had made in the hand of Jacob her son.

18 Then he proceeded to come to his father, to say, "My father!" and he to say, "Here am I. Who are you, my son?" 19 Then Jacob continued, saying to his father: "I am Esau, your firstborn. I have done even as you told me. Arise now, sit up, please, and eat, I pray, of my game, in order that your soul may bless me." 20 Then Isaac continued, saying to his son, "How is it that you have been so quick in finding it, my son?"; so he continued, saying, "Because Yahweh your God made it happen right for me." 21 Then Isaac continued, saying to Jacob, "Come near now, I pray, that I may feel you, my son, whether you are really my very son Esau, or not." 22 Then Jacob proceeded to draw near to Isaac his father, and he to feel him and to say, "The voice is the voice of Jacob, but the hands are the hands of Esau." However, he did not recognize him, because his hands were as the hands of Esau his brother, hairy; therefore he proceeded to bless him. 24 Nevertheless he continued, saying, "Are you really my son Esau?" Then he continued, saying, "I am." 25 Then he continued, saying, "Draw near to me, I pray, for I would eat of the venison of my son, in order that my soul may bless you"; then he proceeded to draw near to him, and he to eat; also he proceeded to bring to

a Lit., you are this one, even my son Esau.

b Lit., Are you this one, even my son Esau.

him wine, and he to drink. 26 Again Isaac his father continued, saying to him, "Draw near now, I pray, and kiss me, please, O my son." 27 So he proceeded to come near and to kiss him, then he to smell the smell of his garments, to bless him* and to say:

"See, the smell of my son/
is as the smell of the field/
which Yahweh has blessed;/

28 Now let The [One True] God give to you of the dew
of heaven,/
and of the fatness of the earth,/
even plenty of grain and new wine./

29 Let peoples serve you;/
yea, let nations bow down to you;/
be master of your brothers;/
yea, let the sons of your mother bow down to you./
Let those cursing you be cursed,/
and those blessing you be blessed."/

(c) Isaac recognizes Jacob's blessing as sure and interprets it as the blessing of Abraham

30 As soon as Isaac had finished blessing Jacob, when Jacob had barely gone out from the presence of Isaac his father, Esau* his

brother came in from his hunting. 31 Then he also proceeded to prepare tasty food, to bring it* to his father, and to say to his father, "Let my father arise, and let him eat of his son's game, in order that your soul may bless me." 32 Then Isaac his father continued, saying to him, "Who are you?" and he continued, saying, "I am your son, your first-born, Esau." 33 Then Isaac began to tremble with an exceedingly great trembling and to say, "Who then was he who proceeded to hunt game and to bring it to me, so that I proceeded to eat from all of it before you came and to bless him? Also, blessed will he be."

34 As soon as Esau heard the words of his father,^t he began to cry out* with an exceedingly great and bitter cry and to say to his father, "Bless me, even me, O my father!" 35 Then he continued, saying, "Your brother came with guile and proceeded to take your blessing. 36 Therefore he

c Lit., trembled an exceedingly great trembling.

[Esau] continued, saying, "Is it not right that one called his name Jacob? for he proceeded to supplant me these two times: my birthright he took, and now behold, he has taken my blessing." Then he continued, saying, "Have you not reserved for me a blessing?" 37 Then Isaac continued to answer and to say to Esau: "As master I have set him over you, all his brothers I have given to him as servants, and with grain and new wine I have sustained him. As for you, what then can I do, my son?" 38 Again Esau continued, saying to his father; "One blessing only do you have, O my father? Bless me, even me, O my father!" Also Esau proceeded to lift up his voice and to weep. 39 Then Isaac his father continued to answer and to say to him:

"Behold, away from the fatness of the earth will be your dwelling,/
and away from the dew of the heavens above./
40 By your sword* will you live,/
and your brother you will serve;/
And it shall be,o even as you become restless,/
that you shall break offo his yoke from your neck."/

41 Accordingly Esau began to hate Jacob because of the blessing with which his father had blessed him and to say in his heart, "Let come the days of mourning for my father, for I am determined to kill Jacob my brother." 42 Afterward the words of Esau her older son began to be made known to Rebekah; therefore she proceeded to send, to call* Jacob her younger son, and to say to him: "Behold, Esau your brother is comforting himself by a purpose to kill you. 43 Now,* my son, hearken to my voice. Arise,* flee to Laban my brother, to Charran; 44 and you shall dwello with him for a time,d until the wrath of your brother will turn away, 45 until there is a turning of the wrath of your brother from you, and he shall forgeto what you did to him. Then I will sendo and I will takeo you from there. Why should I be bereaved of you both in one day?"

46 Afterward Rebekah proceeded to say to Isaac: "I am sick of my life because of the daughters of Heth. If Jacob is taking for a wife one of the daughters of Heth such as these, one of the daughters of the land, what purpose will there be for me in life?"

d Lit., some days.

Therefore Isaac proceeded to call Jacob, to bless* him, to charge him,* and to say to him: "You shall not take a wife from among the daughters of Canaan. 2 Arise, go to Paddan-aram, to the house of Bethuel your mother's father, and take from there a wife, from the daughters of Laban your mother's brother. 3 May El Shaddaia bless you,* make you fruitful, and multiply you; and you shall be a company of peoples. 4 May he give* to you the blessing of Abraham, to you and to your descendants with you, so as to possess the land of your sojournings which God gave to Abraham." 5 Thus Isaac proceeded to send Jacob away, and he to go to Paddan-aram to Laban, the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

6 Consequently Esau began to observe that Isaac blessed Jacob and sento him to Paddan-aram in order to take from there a wife; that, when he blessed him, he proceeded to charge him, saying, "You shall not take a wife from the daughters of Canaan"; 7 and that Jacob proceeded to hearken to his father and mother and to go to Paddan-aram. 8 Thus Esau began to realize that the daughters of Canaan were not pleasing in the eyes of Isaac his father. 9 Therefore Esau proceeded to go to Ishmael and to take Mahaleth, the daughter of Ishmael Abraham's son, the sister of Nebaioth, as a wife in addition to his other wives.

2. The spiritual conditions are met by Jacob under Yahweh's chastening guidance

(a) Yahweh leads Jacob into a covenant at Bethel

10 Accordingly Jacob proceeded to go out from Beersheba and to go toward Char-

ran. 11 Thus he proceeded to fall by chance upon the place wherein he proceeded to lodge because the sun had set, to take* one of the stones of the place, to put* it at his head, and to lie down in that place. 12 Later he began to dream; and behold, a ladder was set up on the earth, and its top was reaching to heaven; also behold, the angels of God were ascending and descending on it; 13 moreover behold, Yahweh was standing above it, and he proceeded to say, "I am Yahweh, the God of Abraham your father and

a God Who Is Sufficient. Cf. Gen. 17:1.

the God of Isaac. The land on which you are lying, to you I shall give it and to your descendants; 14 and your descendants shall be as the dust of the earth; and you shall spread abroado westward and eastward and northward and southward; and all the families of the earth shall be blessed by you and by your descendants. 15 Behold, I am with you, and I will keep you wherever you go, and I will bring you back to this land; for I shall not leave you until I have accomplished that concerning which I have spoken to you." 16 Then Jacob began to awake from his sleep and to say, "Surely Yahweh is in this place, and as for me, I did not know it." 17 Therefore he began to be afraid and to say, "How awesome is this place! This is none other than the house of God; yea, this is the gate of heaven." 18 Accordingly Jacob proceeded to get up early in the morning, to take the stone which was there at his head, to place it as a pillar, to pour oil on the top of it, 19 and to call the name of that place Bethel; whereas Luz was the name of the city at the first.

20 Then Jacob proceeded to utter a vow, saying, "Seeing that God will be with me, and he shall keep me in this way on which I am going, and he shall give me bread to eat and clothes to wear, 21 and I will return in peace to the house of my father, then Yahweh shall be my God, 22 this stone which I have placed as a pillar will be the house of God, and of all which thou wilt give to me I shall surely give a tenth to thee."

(b) Yahweh prospers him in Paddam-Aram

Afterward Jacob continued to travel on foot and to

come to the land of the children of the east. 2 Then he proceeded to look, and behold, a well was in a field; also behold, there were there three flocks of sheep lying beside it. Because from that well it was customary to water the flocks, and the stone on the mouth of the well was large, 3 when all the flocks were gathered together there, then they rolled the stone from the mouth of the well and watered the flock and returned the stone to its place on the mouth of the well. 4 Then Jacob proceeded to say to them, "My brothers, from what place are you?" and they to say, "From Charran

- b The House of God.
- a Lit., the flocks were customarily watered.

are we," 5 then he to say to them, "Do you know Laban the son of Nahor?"; so they continued, saying, "We do know him." 6 Then he continued, saying to them, "Is he well?" and they to say, "He is well; and behold, Rachel his daughter is coming with the sheep." 7 Then he continued, saying, "Behold, there is yet much daylight; it is not time to gather the cattle. Water the flock and go, feed them." 8 But they continued, saying, "We cannot until all the flocks be gathered together and they [the shepherds] shall rollo the stone from the mouth of the well; then we will watero the sheep."

9 He was still speaking with them, when Rachel came with the sheep which belonged to her father, for the one tending them was she. 10 As soon as Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, Jacob proceeded to draw near, to roll* the stone from the mouth of the well, and to water the sheep of Laban, his mother's brother. 11 Then Jacob proceeded to kiss Rachel, to lift up his voice, and to weep. 12 Also Jacob proceeded to make known to Rachel that her father's kinsman was he and that Rebekah's son was he; so she proceeded to run and to tell her father.

13 As soon as Laban heard the news about Jacob, his sister's son,^t he proceeded to run* to meet him, to embrace* him, to kiss* him, and to bring him to his house, then he to relate for Laban all these things. 14 Accordingly Laban proceeded to say to him, "Surely bone of my bone and flesh of my flesh are you!" and he continued to dwell with him for a month.

15 Afterward Laban proceeded to say to Jacob, "Because you are my kinsman, do you therefore serve me for nothing? Tell me, please, what your wages are to be." 16 Now Laban had two daughters; the name of the older was Leah; and the name of the younger was Rachel. 17 Leah's eyes* were weak; Rachel* was fair of form and fair of appearance. 18 Therefore Jacob came to love Rachel and to say, "I shall serve you seven years for Rachel, your younger daughter." 19 Then Laban proceeded to say, "It is better that I give her to you than that I should give her to another man; stay with me." 20 Then Jacob proceeded to serve seven years for Rachel, and they to become in his eyes as a few days by reason of his love for her.

21 In time Jacob proceeded to say to Laban, "Give me, please, my wife, for my days are fulfilled, and I would go in to her." 22 Then Laban proceeded to gather together

all the men of the place and to make a feast. 28 However, in the evening, the proceeded to take Leah his daughter, to bring* her to him, and he to go in to her. 24 Moreover Laban proceeded to give to her Zilpah, his maidservant, as a maidservant belonging to Leah, his daughter. 25 When it was morning, and behold, she was Leah, the began to say to Laban, "What is this you have done to me? Was it not for Rachel I labored with you? Then why have you deceived me?" 26 and Laban to say, "It is not so done in our place, giving the younger before the first-born. 27 Fulfill a week for this one, for we are minded to give to you also this one for service you shall render with me yet seven other years." 28 Accordingly Jacob proceeded to do so, to fulfill* a week for this one, and he to give to him his daughter Rachel, to be to him a wife. 29 Likewise Laban proceeded to give to Rachel, his daughter, Bilhah, his maidservant, as her maidservant. 30 Then he proceeded to go in to Rachel, to love* Rachel more than Leah, and to serve with him yet seven other years.

31 When Yahweh began to see that Leah was hated,t he proceeded to open* her womb; but Rachel was barren. 32 Accordingly Leah proceeded to conceive, to bear* a son, and to call his name Reuben; b for she said, "Indeed Yahweh hath had regard for my affliction! Indeed now my husband will love mel" 33 Afterward she proceeded to conceive again, to bear a son,* and to say, "Indeed Yahweh hath hearkenede because I am hated; therefore he proceeded to give me this one also"; accordingly she began to call his name Simeon.d 34 Afterward she proceeded to conceive again, to bear a son,* and to say, "Now this time my husband will be joinede to me, for I have borne him three sons"; therefore his name began to be called Levi. 35 Afterward she proceeded to conceive again, to bear a son,* and to say, "This time I shall praisef Yahweh"; therefore she began to call his name Judah; then she proceeded to cease bearing.

b See, A Son.

c Heb. root, shm'

d Heb., Shimeon.

e Heb. root, lvh

f Heb. root, hdh

g Heb., Jehudah.

When Rachel began to observe that she bore Jacob no children, Rachel began to envy* her sister and to say to Jacob, "Give me children, please; for otherwise I shall be dying." 2 Then Jacob's anger began to be kindled against Rachel and he to say, "In the place of God am I, of him who has withheld from you the fruit of the womb?" 3 Then she continued, saying, "Behold, Bilhah is my maidservant; go in to her that she may bear upon my knees, and that even I may have children through her." 4 So she proceeded to give to him Bilhah her maidservant as a wife, and Jacob to go in to her. 5 Afterward Bilhah proceeded to conceive and to bear Jacob a son. 6 Then Rachel continued, saying, "God has judgeda me; also* he has hearkened to my voice; therefore he proceeded to give to me a son"; for this reason she called his name Dan. 7 Afterward Bilhah Rachel's maidservant proceeded to conceive again and to bear Jacob a second son. 8 Then Rachel continued, saying, "With wrestlings of God I have wrestled with my sister, also I have prevailed," then to call his name Naphtali.b

9 When Leah began to observe that she had ceased bearing children, she proceeded to take Zilpah her maidservant and to give her to Jacob as a wife. 10 Afterward Zilpah Leah's maidservant proceeded to bear Jacob a son, 11 and Leah to say, "With good fortune!"; then to call his name Gad. 12 Later Zilpah Leah's maidservant proceeded to bear Jacob a second son, 13 and Leah to say, "With my happiness! for daughters will call me happy," then to call his name Asher.

14 At a time in the wheat harvest when Reuben walked about, the proceeded to find mandrakes in the field and to bring them to Leah, his mother. Then Rachel proceeded to say to Leah, "Give, I pray, to me some of the mandrakes of your son," 15 but she to say to her, "Is your taking my husband so small a thing that you shall take also my son's mandrakes?" Then Rachel continued, saying, "Therefore he may lie with you tonight in place of your son's mandrakes." 16 When Jacob proceeded to come in from the field in the evening, Leah proceeded to go out to meet him and to say to

a Heb. root, d'n.

b My Wrestling.

c Fortune.

d Happy.

him, "To me you must come in, for I have surely hired you with the mandrakes of my son"; therefore he proceeded to lie with her that night. 17 Accordingly God proceeded to hearken to Leah, she to conceive,* and to bear Jacob a fifth son. 18 Therefore Leah continued, saying, "God has given me my hire, because I gave my maidservant to my husband," also to call his name Issachar.e 19 Now Leah proceeded to conceive again and to bear a sixth son to Jacob. 20 Therefore Leah continued, saying, "God has endowed me with a good dowry; this time will my husband honor me, for I have borne him six sons," also to call his name Zebulun.f 21 Afterward* she bore a daughter and proceeded to call her name Dinah.g Then God proceeded to remember Rachel, to hearken to her,* and to open her womb. 23 So she proceeded to conceive, to bear a son,* and to say, "God has taken away my reproach." 24 Accordingly she proceeded to call his name Joseph,h saying, "Let Yahweh add to me another son."

25 At the time Rachel bore Joseph, Jacob began to say* to Laban, "Send me away, and let me go to my place and my country. 26 Give me, please, my wives and my children for whom I have served you, and let me go, for you know the service I have rendered you." 27 Then Laban began, saying to him, "If now I have found favor in your eyes, [hear me]. I have observed signs, for Yahweh has blessed me because of you." 28 Then he continued, saying, "Please specify your wages, for I am willing to give them." 29 Then he continued, saying to him, "You know how I served you and how your cattle were with me; 30 for little was that which you had before my coming,i but it proceeded to increase abundantly, and Yahweh to bless you according to my service. And now, when shall I provide, even I, for my house?" 31 He continued to say, "What shall I give you?" so Jacob continued, saying, "You will not give me anything; if you will do for me this thing, I shall willingly return, I shall feed your flock, I shall guard it; 32 I shall pass through all your flock today, removing from it every animal that is speckled

e Meaning uncertain; There-Is-Reward is one possibility; Man-of-Reward is another.

f The name is built apparently upon the root of the verb "to honor."

g From the verb "to judge."

h From the verb "to add."

i Lit., before me.

j Lit., at my foot.

Genesis 30

and spotted, every* black one among the lambs, and spotted and speckled ones among the goats; and it shall beo my wages. 33 Also my fair-dealing shall answero for me in the future; when you come concerning my wages, it will be before you; every one among the goats not speckled and spotted and every one among the lambs not black - stolen goods will it be with me." 34 Then Laban continued, saying, "Behold! Would that [it were so]! Let it be according to your word." 35 Therefore he proceeded to remove on that day the he-goats that were striped and spotted, all* the she-goats that were speckled and spotted, every one that had white in it, and wholly blackk ones among the lambs; and he proceeded to place them in the hands of his sons. he proceeded to put a three days' journey between himself and his sons.1 Jacob* continued to shepherd the rest of Laban's flock.

37 Afterward Jacob proceeded to take fresh sticks of poplar, almond,* and plane, to peel* them with white streaks in them, with an exposure of the white that was in them, 38 and to set the sticks which he had peeled in the troughs during watering time, when the flocks came to drink, even in front of the flock, for they bred when they came to drink. 39 Thus the flock continued to breed before the sticks and to bear striped, speckled, and spotted offspring. lambs Jacob separated. Then he proceeded to set the face of the flock toward striped ones and wholly blackk ones in Laban's flock, but to station his own flocks separately. He did not* station them with Laban's flock. 41 And it happened that, in all times when the stronger of the flock were breeding,t Jacob continued to place* the sticks before the eyes of the flock in the troughs, in order that they might breed among the sticks. 42 When the flock showed feebleness, he did not place them; and it happened that the feeble ones belonged to Laban and the strong ones to Jacob. the man continued to increase greatly, and he came to possess large flocks, menservants,* maidservants,* camels,* and asses.

k Cf. Appendix II, Note 7.

l There is a textual problem here with much conflicting evidence. Cf. Appendix II, Note 8.

k See the Appendix, Note 7.

(c) Yahweh leads him

back to the land Later he began to hear the words of Laban's sons. saying, "Jacob has taken all our father possessed, for from what was our father's has he made all this wealth." 2 Likewise Jacob began to observe the face of Laban, and behold, it was not favorable to him as in the past. 3 Then Yahweh proceeded to say to Jacob, "Return to the land of your fathers and to your kindred that I may continue to be with you." 4 Therefore Jacob proceeded to send and to call Rachel and Leah to the field, to his flock. 5 Then he continued, saying to them, "I am observing the face of your father, that it is not toward me as in the past; but the God of my father is on my side. 6 You* know that with all my strength I have served your father. 7 Your father* has dealt deceitfully with me and changedo my wages ten times, yet God did not permit him to do me harm. 8 Whenever he spoke thus, 'Spotted ones will be your wages,' then all the flock boreo spotted ones; but whenever he spoke thus, 'Striped ones will be your wages,' then all the flock boreo striped ones. Thus God proceeded to take away the cattle of your father and to give them to me. 10 In the time when the flock was breeding, I proceeded to lift up my eyes and to see [a vision] in a dream; and behold, the he-goats leaping upon the flock were striped, speckled, and mottled. 11 Thus The Angel of The [One True] God proceeded to say to me in a dream, 'Jacob,' and I to say, 'Here am I!' 12 Then he continued, saying, 'Lift up now your eyes and see; all the he-goats leaping upon the flock are striped, speckled, and mottled, for I have seen all that Laban is doing to you. 13 I am the God of Bethel, where you anointed a pillar, where you made a vow to me. Now arise, go out from this land, and return to the land of your birth." 14 Then Rachel and Leah proceeded to answer and to say to him, "Is there any longer a portion or an inheritance for us in the house of our father? 15 Are we not accounted as foreigners by him? for he sold us and also utterly consumed the price paid for us, 16 for all the riches which God took away from our father belong to us and to our children; now then, whatever God has said to you, do it."

17 Then Jacob proceeded to arise, to set* his sons and his wives upon the camels, 18 and to carry away all his cattle and all his property which he had collected, cattle acquired by purchase, which he had collected in Paddan-Aram, with

the intention of going to Isaac his father to the land of

19 Laban* had gone to shear his sheep; so Rachel proceeded to steal the household gods belonging to her father 20 and Jacob to slip away without the knowledge of Laban the Aramean, by reason of the fact that he did not tell him he was fleeing. 21 Yea, he proceeded to flee, even he with all that he had, to arise,* to cross over* the River [the River Euphrates], and to set his face toward Mount Gilead.

22 Now it began to be made known to Laban on the third day that Jacob had fled. 23 Then he proceeded to take his kinsmen with him, to pursue* after him through a journey of seven days, and to make contact with him in Mount Gilead. 24 However, God proceeded to come to Laban the Aramean in a dream of the night and to say to him, "Take care that you do not speak with Jacob either good or bad."

25 When Laban proceeded to overtake Jacob, Jacob* had pitched his tent in the mountains, and Laban with his kinsmen encamped in Mount Gilead. 26 Then Laban proceeded to say to Jacob, "What have you done, in that you slipped away without my knowledge and carried away my daughters like captives of the sword? 27 Why did you flee secretly, deceive* me, and not tell me so that I might send you away with mirth and songs, tabret and harp? You did not leave me* opportunity to kiss my sons and daughters. Surely now you played the fool in doing it. 29 It is in the power of my hand to do you harm; but the God of your father spoke to me last night, saying, 'Take care that you do not speak with Jacob either good or bad.' 30 And now, you have really departed, for you yearn deeply for the house of your father. For what reason did you steal my gods?" 31 Then Jacob proceeded to answer and to say to Laban, "Because I was afraid, because I said, 'Lest you should take your daughters from me by force.' 32 If there is one with whom you will find your gods, he will not live. In the presence of our kinsmen search out for yourself whatever there is with me and take it for yourself." (Jacob did not* know that Rachel had stolen them.)

33 Then Laban proceeded to go into Jacob's tent, into Leah's, and into those of the two maidservants, but he did not find them; then he proceeded to go out from Leah's tent and to enter Rachel's. 34 Rachel* had taken the household gods, proceeded to put* them in the camel's saddle, and to sit upon them. Then Laban proceeded to feel all about the

tent, but he did not find them, 35 and she to say to her father, "Let not my lord be angry that I cannot rise before you, for the way of women is upon me." Therefore he continued to search, but he did not find the household gods.

36 Then Jacob became angry and began to quarrel with Laban; yea, Jacob proceeded to answer and to say to Laban, "What is my offense? What is my sin, that you have hotly pursued me? 37 Though you have felt over all my goods, what have you found of all your household gods? Place it nere in the presence of my kinsmen and your kinsmen, that they may judge between the two of us. 38 These twenty years have I been with you; your ewes and your she-goats have not miscarried, and the rams of your flock I have not eaten. 39 That which was torn of beasts I did not bring to you; I, even I, bore the loss of it; from my hand you required it, whether stolen by day or stolen by night. 40 By day I was consumed by the heat, by the cold at night; therefore my sleep fled from my eyes. 41 These things were mine during twenty years in your house; I served you fourteen years for your two daughters, six* years for your flock, and you proceeded to change my wages ten times. 42 If the God of my father, the God of Abraham, and the Fear of Isaac had not been for me, indeed now empty-handed had you sent me away. My affliction and the labor of my hands has God seen; therefore he proceeded to rebuke [you] last night."

43 Then Laban proceeded to answer and to say to Jacob, "The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine. 44 Now then come, please, let us make a covenant, I and you; and it shall be for a witness between me and you." 45 So Jacob proceeded to take a stone and to set it up as a pillar. 46 Then Jacob continued, saying to his kinsmen, "Gather stones"; so they proceeded to take stones and to make a heap, then to eat there by the heap. 47 Afterward Laban began to call it Jegarsahadutha, and Jacob called it Galeed. 48 Accordingly Laban continued, saying, "This heap is a witness between me and you today." Therefore someone called its name Galeed, 49 also Mizpah, for he said, "Let Yahweh watch between me and you when we are absent one from the other. 50 If you afflict my daughters, or if you take

a In Aram., The Heap of Witness.

b In Heb., The Heap of Witness.

c Watch Tower.

wives besides my daughters, there being no one with us, consider! God is witness between me and you." 51 Moreover, Laban continued, saying to Jacob, "Behold this heap, and behold the pillar which I have set between me and you. 52 This heap is a witness, and the pillar is a witness, that I, even I, will not pass over this heap to you, and that you will not pass over this heap and this pillar to me for harm. 53 The God of Abraham and the God of Nahor judge between us, even the God of their father." So Jacob proceeded to swear by The Fear of His Father Isaac, 54 then to offer a sacrifice in the mountain, to call* his kinsmen to eat bread, and they to spend the night on the mountain.

55d When Laban arose early in the morning,[‡] he proceeded to kiss* his sons and his daughters, to bless them, then to depart and to return to his place.

- 32 aJacob* went his way; then the angels of God proceeded to meet him, 2 and Jacob to say as soon as he saw them, "The camp of God is this"; therefore he began to call the name of that place Mahanaim.b
- (d) Yahweh leads him into complete dependence upon Yahweh and to reconciliation with Esau

3 Later Jacob proceeded to send messengers before him to Esau his brother, to the land of Seir, the field of Edom, 4 and to com-

mand* them, saying, "Thus shall you say to my lord Esau: 'Thus does your servant Jacob say, "With Laban I have so-journed, yea, I have stayed until now; 5 moreover I came to possess oxen and asses, flocks, and menservants, and maid-servants; therefore I chose to send [messengers] to tell my lord in order that I might find favor in your eyes."'" 6 When the messengers returned to Jacob, saying, "We came to your brother Esau, and he also is coming to meet you, and four hundred men with him," to Jacob* became very much afraid, yea, terrified; so he proceeded to divide the people

d 32:1 in Heb.

a 32:1 is 32:2 in the Heb.

b Two Camps.

who were with him, the flocks, the herds, and the camels, into two camps. 8 Accordingly he proceeded to say, "If Esau should come to one camp and should destroy it." still the remaining camp shall escape." 9 Moreover Jacob continued, saying, "O God of my father Abraham and God of my father Isaac, O Yahweh who said to me, 'Return to your land and to your kindred, for I am determined to do you good,' 10 I am not worthy of all the acts of unfailing love, yea, all the faithfulness, which thou hast shown to thy servant; for with my staff I passed over this Jordan, and now I am two camps. 11 Deliver me, I pray, from the hand of my brother, from the hand of Esau, for I am afraid of him, lest he should come and smite me, mother and children together. 12 Thou didst say, I shall indeed do you good, and I will make your descendants as the sand of the sea, which cannot be numbered for multitude.'"

18 Then he proceeded to lodge there that night, to take. from those at hand, as a present for his brother Esau, 14 two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, 15 thirty milch camels and their colts, forty cows and ten bulls, twenty she-asses and ten he-asses, 16 to put* them in the hand of his servants, each drove by itself, and to say to his servants, "Pass over before me, also a space you shall put between drove and drove." 17 Moreover he continued to charge the first, saying, "When Esau my brother meets you, and askso you, 'To whom do you belong? Where* are you going? To whom* do those before you belong?' 18 then you shall say, o'To your servant Jacob; a present it is, one sent to my lord Esau; and behold, he also is behind us." 19 Likewise he continued to charge the second also, also the third, even all those following the droves, saying, "According to this word you shall speak to Esau when you find him, and you shall say, o 'Also, behold, your servant Jacob is behind us.'" "Because," thought he, "I am determined to appease him with the present that goes before me. Afterward. I can see his face. Perhaps he will accept me." 21 Thus he proceeded to make the present pass over before him, but as for him, he lodged that night in the camp.

22 However, during the night, he proceeded to arise, to take* his two wives, his two* handmaids, and his eleven children, and to pass over the ford of the Jabbok. 23 Yea, he

c The word "saying" is omitted here as unnecessary in English.

proceeded to take them, to* make them pass over the brook, and to make everything he possessed to pass over. 24 When Jacob was left alone, a man proceeded to wrestled with him until the break of day. 25 Then he [the man] began to observe that he had not prevailed over him; so he proceeded to strike the hollow of his thigh; thus Jacob's thigh came to be crippled by his wrestlingd with him. 26 Then he continued, saying, "Send me away, for the daybreak has come," but he [Jacob] continued, saying, "I shall not send thee away unless thou hast blessed me." 27 Then he continued, saying to him, "What is your name?" and he to say, "Jacob." 28 Then he continued, saying, "Not Jacob will your name be called in the future, but Israel; for you strive with God and with men; thus you continue to prevail." 29 Then Jacob proceeded to make a request, saying, "Tell me, I beg of thee, thy name"; but he to say, "What need is there that you should ask concerning my name?" then he proceeded to bless him there. 30 Accordingly Jacob continued to call the name of the place Peniel;f "for," [said he], "I have seen God face to face, yet my life continues to be delivered." The sun began to rise upon him, just as he passed over Penuel, and he was limping by reason of his thigh. Because it was thus the children of Israel continued [from that day until this not to eat the sinew of the hip which is upon the thigh, because he struck the hollow of Jacob's thigh on the sinew of the hip.

Later Jacob proceeded to lift up his eyes and to look, and behold Esau was coming, and with him there were four hundred men; therefore he proceeded to divide the children between Leah, Rachel,* and the two handmaids. 2 Then he proceeded to place the handmaids and their children first, Leah and her children after them, Rachel and Joseph after them. 3 Then he passed on before them and proceeded to bow himself to

d The verb from which these forms are derived means "to get dusty." It describes, therefore, physical wrestling. The verb from which Israel (cf. 32:28) comes means "to strive with" or "to persevere"; so it describes another kind of wrestling, including persistance and determination.

e He Who Strives with God. Cf. Hos. 12:3-5.

f The Face of God.

the ground seven times while he was drawing near to his brother.

4 Then Esau proceeded to run to meet him, to embrace him,* to fall on his neck,* to kiss him,* and they to weep. 5 Then he [Esau] proceeded to lift up his eyes, to see* the women and the children, and to say, "Who are these with you?" then he to say, "The children with whom God favored your servant." 6 Then the handmaids proceeded to draw near, they and their children, and to bow down. 7 Then Leah also and her children proceeded to draw near and to bow down. Afterward Joseph and Rachel drew near and proceeded to bow down. 8 Then he continued, saying, "What do you mean by all this camp which I met?" and he to say, "In order to find favor in the eyes of my lord!" 9 But Esau continued, saying, "I have much; let that which is yours be yours, my brother." 10 Also Jacob continued, saying, "Not so, please! If now I have found favor in your eyes, then take? my present from my hand; for, upon this condition, I will seea your face as one sees the face of God; thus you will accept me. 11 Take, I pray, my giftb that is brought for you, for God has dealt graciously with me, yea, indeed I have everything." Thus he continued to urge him, and he proceeded to take it.

12 Afterward he [Esau] continued, saying, "Let us set out and go, and let me go before you." 13 Then he continued, saying to him, "My lord knows that the children are tender, and flocks and herds giving suck are my responsibility. When they have overdriven them one day, then all the flock is dead. 14 Let my lord pass on, I pray, before his servant; and, as for me, I intend to lead on slowly, according to the pace of the possessions which are before me and according to the pace of the children until I come to my lord, to Seir." 15 Then Esau continued, saying, "Let me leave with you, I pray, some of the men who are with me"; but he continued, saying, "For what reason is this? Let me find favor in the eyes of my lord." 16 Then, on that same day, Esau proceeded to turn back on his way to Seir. 17 Jacob* journeyed to Succoth and proceeded to build for himself a house, also for his cattle he made booths; therefore someone called the name of the place Succoth.c

a A perfect of certainty.

b Lit., blessing.

c Booths.

(e) Yahweh protects him from the consequences of the sin of Simeon and Levi

18 Afterward Jacob proceeded to come peacefully to the city of Schechem, which is in the land of Canaan,

even when he came from Paddan-aram; and he proceeded to encamp before the city. 19 Later he proceeded to buy the piece of the field on which he pitched his tent from the sons of Hamor, Schechem's father, for a hundred pieces of money.d 20 Then, he proceeded to erect there an altar and to call it El-Elohe-Israel.e

Afterward Dinah the daughter of Leah, whom she bore to Jacob, proceeded to go out to see the daughters of the land, 2 then Schechem the son of Hamor the Hivite, the prince of the land, to see her, to seize* her, to lie* with her, and to humble her. 3 However, his soul continued to cling to Dinah, the daughter of Jacob, to love* the maid and to speak affectionately to her. 4 Therefore Schechem proceeded to speak to Hamor his father, saying, "Get me this maiden as a wife." 5 Jacob* heard that he had defiled Dinah his daughter, but his sons were with the cattle in the field, and Jacob kept silento until the time of their coming. 6 However, Hamor the father of Schechem proceeded to go out to Jacob to speak with him. 7 The sons of Jacob* came from the field as soon as they heard it; moreover, the men became indignant and exceedingly angry, for a disgraceful thing had he done in Israel by lying with Jacob's daughter; yea, surely a thing that ought not to be done.

8 Then Hamor continued to speak with them, saying, "Schechem my son is bound in his soul with your daughter. Give her, I pray, to him as a wife; 9 and make marriage alliances with us, your daughters give to us, and our daughters take for yourselves; 10 yea, with us you will dwell, and the land will be before you; dwell and trade in it, and acquire property in it." 11 Likewise Schechem continued to say to her father and to her brothers, "Let me find favor in your eyes, and whatever you may say to me I shall give. 12 Impose upon me a very great dowry and gift, for I am willing

d Lit., a hundred gesitas.

e Heb., [For] God, the God of Israel.

to give just as you may say to me, and give me the maiden as a wife."

13 Later the sons of Jacob proceeded to answer Schechem and Hamor with deceit; thus they proceeded to speak because he had defiled Dinah their sister; 14 so they proceeded to say to them, "We cannot do this thing, giving our sister to one who is not circumcised, for that is a disgraceful thing to us. 15 Only on this condition shall we give consent to you, that you become as we are, every male belonging to you being circumcised. 16 Then we will give our daughters to you, and your daughters we shall take for us, then we will be one people. 17 If you will not hearken to us so as to be circumcised, then we will take our daughters and go."

18 Then their words began to seem goods to Hamor and to Schechem the son of Hamor; 19 and the young man did not delay in doing the thing, for he had delight in Jacob's daughter, and he was the most honored in all the house of his father. 20 So Hamor and Schechem his son proceeded to come to the gate of their city and to speak to the men of their city, saying, 21 "These men are peaceable with us, so they would like to dwellb in the land and to tradeb in it; also the land, behold, is big enough for them; their daughters we could takec for us as wives, and our daughters we could givec to them. 22 Only on this condition will the men consent to dwell with us, to be one people: that every male belonging to us be circumcised even as they are circumcised. 23 Their cattle, their property, and all their beasts, would they not belong to us? Only let us agree with them, that they may dwell with us." 24 Accordingly all those going out of the gate of his city proceeded to hearken to Hamor and to Schechem his son and all males, all those going out of the gate of his city, to be circumcised.

25 On the third day, when they were sore, two sons of Jacob, Simeon and Levi, brothers of Dinah, proceeded to take each man his sword, to come upon the city stealthily, and to slay all the males. 26 Hamor and Schechem his son they slew with the sword; then they proceeded to take Dinah from the house of Schechem and to go out. 27 The sons of Jacob came upon the slain; then they proceeded to plunder the city, because they had defiled their sister. 28 Their

a Lit., were good in the eyes. . . .

b Subjunctives of desire.

c Subjunctives of possibility.

flocks, their herds,* their asses,* what was in the city,* and what was in the field they took. 29 All their wealth,* all their little ones,* and their wives they took captive; yea, they proceeded to make them a spoil, even all that were in the houses. 30 Therefore Jacob proceeded to say to Simeon and Levi, "You have brought trouble upon me so as to make me offensive to the inhabitants of the land, among the Canaanites and Perizzites; I* am few in number; if they gather themselves together against me and attacko me, then I will be destroyed,o both I and my household." 31 But they continued to say, "Should he treat our sister as a harlot?"

Then God proceeded to say to Jacob, "Arise, go up to Bethel, and dwell there, also make there an altar to the God who revealed himself to you when you fled from the face of Esau your brother." 2 Therefore Jacob proceeded to say to his household and all who were with him, "Put away the foreign gods that are among you, purify yourselves,* and change your garments; 3 then let us arise and go up to Bethel that I may make there an altar to The [One True] God who answered me in the day of my distress and continued to be with me in the way which I went." 4 So they proceeded to give to Jacob all the foreign gods in their possession and the rings that were in their ears, and Jacob proceeded to hide them under the oak which was close to Schechem.

5 As they traveled, a terror from God continued to be upon the cities that were round about them; and they did not pursue the sons of Jacob. 6 Afterward Jacob proceeded to come to Luz, which is in the land of Canaan (it is Bethel), even he and all the people who were with him, 7 then to build there an altar and to call the place El-bethel, for there The [One True] God had revealed himself to him when he fled from his brother. 8 (Afterward Deborah, Rebekah's nurse, proceeded to pass away, to be buried below Bethel under the oak, and someone to call its name Allon-Bacuth.b)

9 Then God proceeded to reveal himself to Jacob again, even when he came from Paddan-aram, and to bless him. 10 Then God proceeded to say to him, "Your name is Jacob; no longer will your name be called Jacob, but Israel will your

a The God of Bethel.

b Oak of Weeping.

name be"; therefore someone began to call his name Israel. Il Also God continued, saying to him, "I am El Shaddai: be fruitful and multiply; a nation, yea, a company of nations will proceed from you, and kings from your loins will go forth. 12 The land which I gave to Abraham and to Isaac, to you shall I give it, and to your descendants after you shall I give the land." 13 Then God proceeded to go up from him in the place where he had spoken with him, 14 Jacob to set up a pillar in the place where he had spoken with him, a pillar of stone, then to pour out upon it a drink offering, also to pour upon it oil. 15 So Jacob began to call the name of the place where God had spoken with him Bethel.

(Historical Notes)

16 When they journeyed from Bethel and there yet remained a

stretch of the way approaching Ephrath, Rachel began to travail and to suffer severely in her travail. 17 During the time of her severe struggle in travail, the midwife proceeded to say to her, "Fear not; for this one is also a son for you." 18 When her soul was departing (for she did die), she proceeded to call his name Benoni; but his father called him Benjamin. 19 Thus Rachel proceeded to pass away, to be buried on the way to Ephrath (it is Bethlehem), 20 and Jacob to set up a pillar at her grave (it is the pillar of Rachel's grave to this day). 21 Then Israel continued to journey and to pitch his tent beyond the tower of Eder.

22 While Israel dwelt in that land, Reuben proceeded to go and lie with Bilhah his father's concubinc, and Israel to hear about it.

Thus Jacob's sons came to be twelve. 23 The sons of Leah were Reuben, Jacob's first-born, Simeon, Levi, Judah, Issachar, and Zebulon. 24 The sons of Rachel were Joseph and Benjamin. 25 The sons of Bilhah, Rachel's handmaid, were Dan and Naphtali. 26 The sons of Zilpah, Leah's handmaid, were Gad and Asher. These were the sons of Jacob who were born to him in Paddan-aram.

27 Afterward Jacob proceeded to come to his father

- c God Who Is Sufficient (cf. Gen. 17:1).
- d Lit., a distance of the earth to come to Ephrath.
- e Son of My Affliction.
- f Son of the Right Hand.

Isaac at Mamre, at Kiriath-arba (it is Hebron), where Abraham and Isaac had sojourned. 28 Later the days of Isaac came to be a hundred and eighty years, 29 then Isaac to expire, to pass away,* to be gathered to his people, old and full of days, and Esau and Jacob his sons to bury him.

IX GENERATIONS OF ESAU

These* are the generations of Esau (he is Edom). 2 Esau took his wives from among the daughters of the Canaanites: Adah the daughter of Elon the Hittite, Oholibamah* the daughter of Anah the sonb of Zibeon the Hivite, 3 and Basemath the daughter of Ishmael, the sister of Nebaioth. 4 Afterward Adah proceeded to bear to Esau Eliphaz; Basemath* bore Ruel; 5 and Oholibamah bore Jeush, Jalam,* and Korah. These are the sons of Esau who were born to him in the land of Canaan.

6 Afterward Esau proceeded to take his wives, his sons,* his daughters,* all persons in his household,* his cattle,* all his beasts,* and all his property which he had acquired in the land of Canaan and to go into a land away from his brother Jacob; 7 for their substance was too great for them to dwell together, yea, the land of their sojournings could not support them because of their cattle. 8 Then Esau continued to dwell in the highlands of Seir (Esau is Edom), 9 and these are the generations of Esau the father of the Edomites in the highlands of Seir.

the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. 11 Afterward the sons of Eliphaz came to be Teman, Omar, Zepho, Gatam,* and Kenaz. 12 Timma* was a concubine to Eliphaz Esau's son, and she proceeded to bear to Eliphaz Amalek: these are the descendants of Adah the wife of Esau. 13 These* are the sons of Reuel: Nahath, Zerah,* Shammah, and Mizzah: these were the sons of Basemath the wife of Esau. 14 These* were the sons of Oholibamah the daughter of Anah the sone of Zibeon, Esau's wife; afterward she proceeded to bear to Esau Jeush, Jalam,* and Korah.

15 These are the chiefs of the descendants of Esau: the sons of Eliphaz the first-born of Esau, Chief Teman, Chief

a This is the ninth main heading indicated by the author.

b Sam, Sep, and Syr have "sons"; MT has "daughters"; cf. vs. 24, 25.

c Cf. v. 2 and footnote.

Omar, Chief Zepho, Chief Kenaz, 16 Chief Korah, Chief Gatam, Chief Amalek (these are the chiefs of Eliphaz in the land of Edom; these are the descendants of Adah); 17 also these, the sons of Reuel the son of Esau, Chief Nahath, Chief Zerah, Chief Shammah, Chief Mizzah (these are the chiefs of the Reuelites in the land of Edom; these are the descendants of Basemath the wife of Esau); 18 also these, the sons of Oholibamah the daughter of Anah, the wife of Esau, Chief Jeush, Chief Jalam, Chief Korah (these are the chiefs descended from Oholibamah the daughter of Anah, the wife of Esau); 19 these are the descendants of Esau, and these are their chiefs: he is Edom.

20 These are the sons of Seir, the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, 21 Dishon, Ezer, and Dishan (these are the chiefs of the Horites, the descendants of Seir, in the land of Edom). 22 In time the sons of Lotan came to be Hori and Heman (Lotan's sister was Timna): 23 and these the sons of Shobal: Alvan, Manahath,* Ebal,* Shepho, and Onam; 24 and these the sons of Zibeon: Aiah* and Anah (the same is Anah who found the hot springs in the wilderness while he was tending the asses belonging to his father Zibeon); 25 and these the children of Anah: Dishon and Oholibamah the daughter of Anah; 26 and these the sons of Dishon: Hemdan, Eshban,* Ithran,* and Cheran. 27 These are the sons of Ezer: Bilhan, Zaavan,* and Akan. 28 These are the sons of Dishan: Uz and Aran. 29 These are the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah, 30 Chief Dishon, Chief Ezer, Chief Dishan (these are the chiefs of the Horites according to their clans in the land of Seir).

31 These* are the kings who reigned in the land of Edom before any king reigned over the children of Israel. 32 Now Bela the son of Beor began to reign in Edom, and the name of his city was Dinhabab. 33 When Bela died,* Jobab the son of Zerah of Bozrah began to reign* in his stead. 34 When Jobab died,* Usham from the land of the Temanites began to reign* in his stead. 35 When Husham died,* Hadad the son of Bedad, who smote Midian in the field of Moab, began to reign* in his stead (the name* of his city was Avith). 36 When Hadad died,* Samlah of Masrekah began to reign* in his stead. 37 When Samlah died,* Shaul of Rehovoth by the Riverd began to reign* in his stead. 38

d "The River" is the Euphrates.

When Shaul died,* Baalhanan the son of Achbor began to reign* in his stead. 39 When Baal-hanan the son of Achbor died,* Hadar began to reign* in his stead (the name* of his city is Pau, and the name of his wife was Mehitabel, the daughter of Matred, the daughter of Me-Zahab).

40 These* are the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timna, Chief Alvah, Chief Jetheth, 41 Chief Oholibamah, Chief Elah, Chief Pinon, 42 Chief Kenag, Chief Teman, Chief Mibzar, 43 Chief Magdiel, Chief Iram (these are the chiefs of Edom according to their dwelling places in the land of their possession; he is Esau the father of the Edomites.)

X GENERATIONS OF JACOB

A. STRIFE AMONG THE SONS OF JACOB

1. Jacob's love for Joseph causes his other sons to hate Joseph

37

Now Jacob continued to dwell in the land of his father's sojourn-

ings, in the land of Canaan.

2 These are the generations of Jacob.²

Joseph, being seventeen years of age, was a shepherd with his brothers among the flocks; yea, he was a lad with the sons of Bilhah and Zilpah, his father's wives; afterward Joseph proceeded to bring a bad report of them to their father. 3 Israel* loved Joseph more than any other of his children, for the son of his old age was he; and he made for him a long garment with sleeves. 4 When his brothers began to see that him their father loved more than any other of his children, they began to hate* him; they were not able to* speak to him peaceably.

2. Joseph's dreams and words make his brothers hate him yet more

5 Later Joseph began to dream, to tell* his brothers, and they to hate him yet more; 6 for he proceeded to

say to them, "Hear, I pray, this dream I have dreamed: 7 behold,* we were binding sheaves in the field; and lo, my sheaf arose and also took its stand; then behold, your sheaves proceeded to gather around and to bow down to my sheaf."

- a This is the tenth main heading indicated by the author.
- b Lit., a tunic of the palms and soles.

8 Then his brothers began to say to him, "Will you indeed become king over us? Or will you indeed be a ruler among us?" So they continued to hate him yet more because of his dream and his words. 9 Nevertheless he continued to dream yet another dream and to relate it to his brothers; yea he proceeded to say, "Behold, I have dreamed another dream; and lo, the sun, the moon, and eleven stars were bowing down to me." 10 Later he proceeded to relate it to his father and his brothers; so his father began to rebuke him and to say to him, "What is this dream that you have dreamed? Shall we indeed come, I, your mother, and your brothers, to bow ourselves to the ground for you? 11 Accordingly his brothers came to be jealous of him, but his father kept the matter [in his heart].

3. Consequently Joseph is sold into slavery in Egypt

12 Later his brothers proceeded to go to pasture their father's flock in [the district

known as] Schechem. 13 Then Israel proceeded to say to Joseph, "Are not your brothers pasturing [the flock] in Schechem? Come, please, that I may send you to them," and he to say to him, "Here am I." 14 Then he continued, saying to him, "Go, I pray, see if it is well with your brothers and with the flock, and bring me word again"; thus he proceeded to send him from the valley of Hebron, and he to come to Schechem. 15 Later a man proceeded to find him wandering* in the fields and to ask him, "What is it you seek?"; 16 then he to say, "My brothers I am seeking. Tell me, I pray, where they are pasturing [the flock]." 17 Then the man continued, saying, "They have departed from here, for I heard them saying, 'Let us go to Dothan'"; so Joseph proceeded to go after his brothers and to find them in Dothan. 18 When they saw him afar off, before he came near to them, they proceeded to conspire against him to kill him, 19 and to say one to another, "Behold, this master of dreams is coming. 20 Now, come, that we may slay him, and cast him into one of the pits; and we will say, o 'A wild beast has devoured him,' that we may see what will become of his dreams." 21 Later Reuben began to hear of it, and he wanted to deliver him. from their hands; so he proceeded to say, "We must not take his life." 22 Then Reuben continued, saying to them, "Do not shed blood; cast him into this pit which is in the wilderness; but let not a hand be laid upon

him," [saying this]^c in order to deliver him from their hands, to restore him to his father. 23 As soon as Joseph came to his brothers,^t they proceeded to strip* him of his coat, the long coat with sleeves which he was wearing,^d 24 to take* him and to cast him into the pit. The pit* was empty, there being no water in it.

25 Afterward they proceeded to sit down to eat bread,^t then to lift their eyes and look; and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing gum, balm,* and myrrh, going by on the way down to Egypt. 26 Then Judah proceeded to say to his brothers, "What gain is it if we slay our brother and conceal^o his blood? 27 Come, let us sell* him to the Ishmaelites; as for our hand* let it not be against him; for our brother, our flesh is he"; so his brothers proceeded to hearken to him. 28 Afterward men who were Midianites, traders, proceeded to pass by,^t then they to draw* Joseph up, to lift him* out of the pit; thus they proceeded to sell him to the Ishmaelites for twenty pieces of silver, and they to bring Joseph to Egypt.

29 Afterward Reuben proceeded to return to the pit,^t and behold,* Joseph was not in the pit, then he to rend his clothes, 30 to return* to his brothers, and to say, "The lad is not; and as for me, where am I going?"

31 Afterward they proceeded to take Joseph's coat, to kill* a he-goat, to dip* the coat in the blood, 32 to send* the long coat with sleeves, to cause it to be brought* to their father, and to say, "This we have found; see now if it is the coat of your son or not." 33 Then he proceeded to recognize it and to say, "The coat of my son! A wild beast has devoured him; undoubtedly Joseph is torn to pieces." 34 Then Jacob proceeded to rend his garments, to put sackcloth* upon his loins, and to mourn for his son many days. 35 Accordingly all his sons and all his daughters proceeded to rise up in order to comfort him, but he continued to refuse to be comforted and to say, "For I shall go down to my son, to Sheol, mourning"; thus his father continued to weep for him.

36 The Midianites* sold him to Egyptians, to Potiphar, the officer of Pharaoh who was the captain of the guard.

c Lit., in order to. . . .

d Lit., which was upon him.

4. Evil deeds of Judah and his sons

During that time Judah proceeded to go down* from his brothers and to turn aside to a man, an Adullamite, by

the name of Hirah. 2 Then Judah proceeded to see there a daughter of a Canaanite by the name of Shua, to take her,* and to go in to her. 3 Afterward she proceeded to conceive, to bear* a son, and to call his name Er. 4 Later she proceeded to conceive again, to bear* a son, and to call his name Onan. 5 Yet* again she proceeded to bear a son, and to call his name Shelah; and he waso at Chezib when she bore him. 6 Afterward Judah proceeded to take a wife for Er his first-born by the name of Tamar. 7 Now Er, Judah's first-born, continued to be evil in the sight of Yahweh; so Yahweh proceeded to cause him to die. 8 Then Judah began to say to Onan, "Go in to your brother's wife, perform* the duty of a brotherin-law to her, and raise up offspring for your brother. 9 However, Onan began to realize that the offspring would not be his; and it happened, when he went in to his brother's wife, then he spilled [his semen] on the ground, in order not to give offspring to his brother. 10 Because that which he did continued to be evil in the sight of Yahweh, he proceeded to cause him also to die. 11 Then Judah proceeded to say to Tamar his daughter-in-law, "Dwell as a widow in your father's house, until Shelah my son proceeds to grow up"; for he said [in his heart], "Lest he also should die, as his brothers"; therefore Tamar proceeded to go and to dwell in her father's house.

12 Now the days came to be many, and the daughter of Shua, Judah's wife, to die. Later Judah began to be comforted, and to go up* to his sheepshearers, he and his friend Hirah the Adullamite, to Timnah. 13 Then it began to be told to Tamar, saying, "Your father-in-law is going up to Timnal to shear his sheep"; 14 so she proceeded to put off the garments of her widowhood, to cover herself* with the veil, a to wrap herself, and to sit in the gate of Enaim, which is on the road to Timmah; for she saw that Shelah had grown up, yet she had not been given to him as a wife. 15 Then Judah began to see hert and to think her to be a harlot, for she had covered her face. 16 Therefore he proceeded to turn aside to her by the wayside and to say, "Come now, let

a Cf. Gen. 24:65.

me come in to you," for he did not know that she was his daughter-in-law, and she to say, "What will you give me, that you may come in to me?" 17 So he continued, saying, "I shall send you a kid from the flock"; then she continued, saying, "If you would give a pledge, until you send it, —." 18 So he continued, saying, "What pledge shall I give you?"; and she continued, saying, "Your signet and your cord, also your staff which is in your hand"; then he proceeded to give them to her and to go in to her, and she to conceive by him. 19 Then she proceeded to arise, to go away,* to put off* her veil, and to put on the garments of her widowhood.

20 Later Judah proceeded to send the kid by the hand of his friend the Adullamite, in order to receive the pledge from the woman's hand, but he did not find her. 21 Then he proceeded to inquire of the men of her place, saying, "Where is the temple-prostitute, she that was in Enaim by the roadside?"; but they proceeded to say, "There was no temple-prostitute here." 22 Therefore he proceeded to return to Judah and to say, "I did not find her; and also the men of the place said, 'There was no temple-prostitute here.' 23 Then Judah continued, saying, "Let her take them for herself, lest we be put to shame; behold, I sent this kid, but you did not find her."

24 About three months later to be reported to Judah, saying, "Tamar, your daughter-in-law has played the harlot; moreover, behold, she is with child by harlotry"; therefore Judah proceeded to say, "Bring her out, and let her be burned." 25 As she was being brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I am with child"; then she continued, saying, "Observe, I pray, whose these are, the signet, the cord, and the staff." 26 Then Judah proceeded to recognize them and to say, "More righteous than I [is she], by reason of the fact that I did not give her to Shelah my son"; and he did not know her again.

27 When it was time for her delivery, behold, there were twins in her womb. 28 During her delivery, one proceeded to put out a hand, then the midwife to take a scarlet thread and to tie it on his hand, saying, "This one came out first." 29 However, when he drew back his hand, behold, his brother came out; then she proceeded to say, "How for yourself did you manage to make a breach?"; therefore

someone began to call his name Perez.^b 30 Afterward[•] his brother came out, the one with the scarlet thread on his hand; then someone began to call his name Zerah.^c

B. Preservation of All Israel in Egypt

1. Joseph's righteousness leads to his imprisonment

Joseph* was carried down to Egypt;

then Potiphar, the officer of Pharaoh who was captain of the guard, an Egyptian, proceeded to buy him from the Ishmaelites who had carried him down thither. 2 Now Yahweh continued to be with Joseph, and he came* to be a successful man; while he was in the house of his master the Egyptian,t 3 his master continued to see that Yahweh was with him, and that whatever he was doing Yahweh was making to prosper in his hands. 4 Thus Joseph proceeded to find favor in his eyes, to continue to serve him, and he to make him overseer of his house, yea, all that he had he put in his hands. 5 From the time that he made him overseer over his house and all that he had, Yahweh continued to bless the house of the Egyptian for the sake of Joseph; yea, the blessing of Yahweh continued to be upon all that he had, in the house and in the field. 6 Thus he continued to leave all that he had in Joseph's hands and did not know anything that was with him except the bread he was eating. Moreover Joseph came to be handsome and attractive.

7 After these things, his master's wife began to cast her eyes upon Joseph; so she proceeded to say, "Lie, please, with me." 8 But he proceeded to refuse and to say to his master's wife, "Behold, my master does not take note with me as to what is in the house, but everything belonging to him he has put in my hands. 9 He is not greater in this house than I am; and he has not kept back from me anything except yourself, because you are his wife; how then could I do this great evil and sino against God? 10 Moreover, it continued to happen, as she spoke to Joseph day after day, that he did not hearken to her, to lie beside her, to be with her. 11 On this day, however, when he came to the house to do his work, and none of the men of the house was there in the house, 12 she proceeded to seize him by his garment, saying, "Lie,

- b A Breach.
- c The meaning is not known.

please, with me," he to leave* his garment in her hand, to flee,* and to go outside. 13 As soon as she saw that he had left his garment in her hand and proceeded to flee to the outside, 14 she began to call* to the men of her house and to speak to them, saying, "See, he [Potiphar] brought to us a Hebrew to mock us; he came in to me to lie with me, but I began to cry out with a loud voice. 15 As soon as he heard that I lifted up my voice and cried out, the proceeded to leave* his garment beside me, to flee,* and to go outside." 16 Then she proceeded to lay his garment beside her until the coming of his master to his house. 17 Then she proceeded to speak to him according to these words, saying, "The Hebrew servant, whom you brought to us, came in to me to mock me; 18 then, as soon as I lifted my voice and proceeded to cry out, the proceeded to leave* his garment beside me and to flee to the outside."

19 As soon as his master heard the words which his wife spoke to him, to saying, "After this manner your servant treated me," his wrath began to be kindled.* 20 Therefore Joseph's master proceeded to take him, to put him in the prison, a place where the king's prisoners were confined; then he to remain there in the prison. 21 Nevertheless Yahweh continued to be with Joseph, to incline* to him with unfailing love, and to give him favor in the eyes of the ruler of the prison. 22 Afterward the ruler of the prison proceeded to put into Joseph's hands all the prisoners which were in the prison; and whatever they were doing there, he was the one doing it. 23 The ruler of the prison was not looking after anything whatever that was in his hands, because Yahweh was with him, and Yahweh was making whatever he was doing to prosper.

2. Joseph's faithfulness in prison affords him an opportunity to interpret dreams for Pharaoh's butler and baker

40

After these things,t the butler of the king of Egypt and the baker offended their lord the king of Egypt. 2

Therefore Pharaoh

came to be incensed against his two officers, against the chief of the butlers and against the chief of the bakers, 3 and to put them in custody in the house of the captain of the guard, into the prison where Joseph was confined. 4 Afterward the captain of the guard proceeded to charge Joseph

with them, then he to minister to them, and they to continue in custody many days. 5 Afterward both of them proceeded to dream, each one his own dream, on the same night, each one according to the meaning of his own dream, even the butler and the baker of the king of Egypt who were bound in the prison. 6 When Joseph proceeded to come to them in the morning, he began to observe them, and behold, they were troubled. 7 Therefore he began to inquire of the officers of Pharaoh which were with him in custody in the house of his master, saying, "Why are your faces gloomy today?" 8 Then they proceeded to say to him, "Because of a dream we dreamed! And there is no interpreter of it." Then Joseph proceeded to say to them, "Do not interpretations belong to God? Tell it, I pray, to me."

9 Then the chief butler proceeded to relate his dream to Joseph and to say to him, "In my dream, behold." a vine was before me, 10 and on the vine were three branches; and, as for it, as soon as it budded,* its blossoms shot forth, it made grapes to ripen. 11 Now the cup of Pharaoh was in my hand; so I proceeded to take the ripe grapes, to squeeze* them into Pharaoh's cup, and to put the cup in Pharaoh's hand." 12 Then Joseph continued, saying to him, "This is its interpretation: as for the three branches, three days are they; 13 within three days Pharaoh will lift up your head and restore you to your office, and you shall puto the cup of Pharaoh in his hand according to the first appointment whereby you were his butler. 14 Indeed, if you remember me with yourself, even when it goes well with you, then you shall — I pray — doo for me an act of unfailing love, yea, make mentiono of me to Pharaoh, and bring me outo of this house. 15 For 1 was indeed stolen out of the land of the Hebrews, and also here I had not done anything when they put me in prison."

16 When the chief baker began to see that it was a good interpretation, the proceeded to say to Joseph, "I too was in my dream; behold, three baskets of white bread were on my head, 17 and in the topmost basket there were all kinds of baked food for Pharaoh, and the birds were eating them out of the basket on my head." 18 Then Joseph proceeded to answer and to say, "This is its interpretation: the three baskets, three days are they; 19 within three days Pharaoh will lift your head off you, and he shall hango you on a tree, and

a Lit., according to the interpretation of his dream.

the birds shall eato the flesh from you." 20 On the third day, which was Pharaoh's birthday, he proceeded to make a banquet for all his servants, to lift up the head of the chief butler and the head of the chief baker among his servants, 21 and to restore the chief butler to his butlership; so he continued to put the cup in Pharaoh's hand. 22 The chief baker, however, he hung, exactly as Joseph had interpreted to them. 23 However, the chief butler did not remember Joseph but proceeded to forget him.

3. Joseph is brought out of prison to interpret a dream for Pharaoh

After two whole years, Pharaoh was dreaming, and behold, he was standing by the

river. 2 Behold,* going up from the river were seven cows, good-looking and fat; and they continued to feed in the reed grass. 3 Then, behold, seven other cows were going up after them from the river, ugly and thin, and they proceeded to stand beside the cows on the bank of the river. 4 Also the ugly and thin cows proceeded to eat up the seven goodlooking and fat cows; then Pharaoh proceeded to wake up. 5 Afterward he began to sleep and to dream a second time. Behold* seven ears of grain were growing on one stalk, fat and good. 6 Then behold, seven ears, thin and blasted by the east wind, were pushing out after them. 7 And the thin ears proceeded to swallow the seven fat and full ears; then Pharaoh proceeded to wake up, and behold, it was a dream. 8 In the morning, this spirit came to be troubled, and he to send and to summon all the magicians of Egypt, also all its wise men; then Pharaoh proceeded to relate to them his dreams, but there was no interpreter of them for Pharaoh.

9 Then the chief butler began to speak to Pharaoh, saying, "My offenses I am remembering today. 10 Pharaoh was angry with his servants; so he proceeded to put me in custody in the house of the captain of the guard, me and the chief baker. 11 Later I and he proceeded to dream on the same night; each one according to the meaning of his own dream did we dream. 12 There with us was a young Hebrew, a servant belonging to the captain of the guard; so we proceeded to tell him, and he to interpret for us our dreams, to each according to his dream he interpreted. 13 Exactly as he

a Or, related his dreams to them repeatedly.

interpreted for us, so it proceeded to happen; me he restored to my office, but him he hanged."

14 Then Pharaoh proceeded to send, to summon* Joseph. men to bring him hastily out of the dungeon, then he to shave, to change* his clothes, and to come in to Pharaoh. 15 Then Pharaoh proceeded to say to Joseph, "I had a dream, and there is no interpreter of it; but I have heard it said of you that you can listen to a dream so as to interpret it." 16 Then Joseph proceeded to answer Pharaoh, saying, "It is beyond me! God will be concerned with the peace of Pharaoh." 17 Then Pharaoh continued, saying to Joseph, "In my dream, behold, I was standing by the bank of the river. 18 Behold,* there were going up from the river seven cows, fat and well-formed, and they continued to feed in the reed 19 Then, behold, seven other cows were going up after them, poor, exceedingly ill-formed,* and lean (I have not seen any so bad as these in all the land of Egypt). And the lean and ill-formed cows proceeded to devour the first seven fat cows. 21 Thus they proceeded to go into the inner parts of them, but it could not be known that they had gone into the inner parts of them, for their appearance was bad as in the beginning; then I proceeded to wake up. 22 Afterward I continued to see my dream; and behold, seven ears were pushing out on one stalk, full and good. 23 Behold, seven ears, withered, thin, and blasted by an east wind, were springing up after them; 24 and the thin ears proceeded to swallow the seven good ears. Afterward I proceeded to tell it to the magicians, but there was no one giving me an explanation.

25 Then Joseph proceeded to say to Pharaoh, "The dream of Pharaoh is one; that which The [One True] God is about to do he has revealed to Pharaoh. 26 The seven good cows are seven years, and the seven good ears are seven years; the dream is one. 27 The seven lean and ill-formed cows that went up after them are seven years; likewise the seven empty ears blasted by the east wind will be seven years of famine. 28 That is the thing which I spoke to Pharaoh: that which The [One True] God is about to do he has made Pharaoh to see. 29 Behold, seven years are coming with great plenty in all the land of Egypt, 30 and seven years of famine shall ariseo after them, and all the plenty in the land of Egypt shall be forgotten, and the famine shall consume the land; 31 yea, the plenty in the land will not be known because of that

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famine that is after it, for severe will it be, even exceedingly so. 32 Concerning the repetition of the dream, indeed the thing is established by The [One True] God, and The [One True] God is hastening to accomplish it. 33 Now* let Pharaoh pick out a man discerning and wise and set him over the land of Egypt. 34 Let Pharaoh act, let him appoint* overseers over the land, and he shall takeo the fifth part of the produce of the land of Egypt during the seven years of plenty. 35 Let them store* all the good of these good years that are coming, let them lay up* grain under the control of Pharaoh for food in the cities, and they shall preserve it; 36 and the food shall beo a reserve for the land for the seven years of famine which will be in the land of Egypt, that the land may not perish because of the famine."

4. Joseph's faith, character, and ability bring him to power over the Egyptians and surrounding peoples

37 The thing came to be pleasing* to Pharaoh and to all his servants. 38 Then

Pharaoh continued, saying to his servants, "Can we find one like this, a man in whom is the spirit of God?" 39 Then Pharaoh continued, saying to Joseph, "Since God has made you to understand all this, there is no one so discerning and wise as you; 40 you shall be over my house, and according to your speech all my people will do homage; only in the throne will I be greater than you." 41 Moreover, Pharaoh continued, saying to Joseph, "See, I have set you over all the land of Egypt." 42 Accordingly Pharaoh proceeded to remove his signet ring from his hand and to put it on Joseph's hand, then to array him in garments of fine linen, to put* a gold chain about his neck, 43 and to make him to ride in his second chariot; accordingly men began to cry before him, "Abrech!" thus putting hime over all the land of Egypt. 44 Moreover, Pharaoh continued, saying to Joseph, "I am

b The meaning of this expression is not certain. It appears to be an Egyptian word demanding that honor be shown to the premier.

c Lit., "thus was there putting of him over all the land of Egypt." Since this clause of manner follows the one with a plural subject, it appears to qualify the action of that plural subject, rather than a singular subject as in our English translations.

Pharaoh; nevertheless, apart from you, no man will lift his hand or his foot in all the land of Egypt." 45 Then Pharaoh proceeded to call Joseph's name Zaphenathpaneah and to give him Asenath, the daughter of Potiphera priest of On, as a wife. Afterward Joseph proceeded to go out over all the land of Egypt.

46 Joseph* was thirty years old when he stood before Pharaoh king of Egypt; afterward Joseph proceeded to go out from the presence of Pharaoh and to pass through all the land of Egypt. 47 While the earth continued to produce by handfuls during the years of abundance, 48 he proceeded to store all the food of the seven years which occurred in the land of Egypt and to put food in the cities; the food of the fields surrounding each city he put in it. 49 Thus Joseph proceeded to heap up grain as the sand of the sea, exceedingly much, until he ceased to measure it because it was without measure.

50 To Joseph* two sons were born before the year of famine began to come in, [sons] which Asenath, the daughter of Potiphera priest of On, bore to him. 51 Now Joseph proceeded to call the name of the first-born Manasseh,d "For," [said he], "God has made me forget all my trouble and all the house of my father." 52 The name of the second he called Ephraim,e "For," [said he], "God has made me fruitful in the land of my affliction."

53 Now the seven years of plenty which occurred in the land of Egypt proceeded to come to an end, 54 then the seven years of famine began to come in, even as Joseph had said. Afterward there came to be famine in all lands, but in all the land of Egypt there was bread. 55 Later all the land of Egypt became famished, then the people began to cry to Pharaoh for bread, then Pharaoh to say to all the Egyptians, "Go to Joseph; whatever he says to you, you shall do." 56 The famine occurred over all the face of the land; then Joseph proceeded to open all [the storehouses among them and to sell to the Egyptians, for the famine continued to be severe in the land of Egypt. 57 Also all the earth came to Egypt, to Joseph, to buy grain, for the famine was severe in all the earth.

d Making to Forget.

e From a Heb. word meaning "to be fruitful."

f This rendering is supported by the Sep. and the Syr.

5. Joseph's testing of his brothers brings out the best that is in them

42

Now Jacob began to realize that there was grain in Egypt[‡] and

to say* to his sons, "Why do you stare at one another?" 2 Also he continued, saying, "Behold, I have heard that there is grain in Egypt. Go down thither and buy grain for us from there, that we may live and not die." 3 Therefore ten of Joseph's brothers proceeded to go down to buy grain from Egypt. 4 But Benjamin, Joseph's brother, Jacob did not send with his brothers; for he said, "Lest harm should befall him." 5 Thus proceeded to come the sons of Israel in order to buy among those coming [to Egypt] because the famine was in the land of Canaan.

6 Joseph* was the governor over the land, he was the one who sold to all the people of the land; so Joseph's brothers proceeded to come and to bow down to him with their faces to the earth. 7 Now Joseph proceeded to see his brothers, to recognize them, to treat them like strangers. to speak* roughly with them, and to say to them, "Where do you come from?"; so they proceeded to say, "From the land of Canaan in order to buy food." 8 Thus Joseph proceeded to recognize his brothers, but they did not recognize him. Also Joseph continued to remember the dreams which he had dreamed concerning them; so he continued, saying to them, "You are spies; to see the nakedness of the land have you come." 10 But they continued, saying to him, "No, my lord!; but your servants have come in order to buy food; 11 all of us, the sons of one man are we; honest men are we; your servants are not spies." 12 Then he continued, saying to them, "No! but the nakedness of the land have you come to see." 13 Still they continued, saying, "Your servants are twelve brothers; we are the sons of one man in the land of Canaan; behold, the youngest is with our father today, and one is not." 14 Nevertheless Joseph continued, saying to them, "It is as I said to you; you are spies. 15 By this you will be tested: as Pharaoh lives, you will not go out from this place, except through the coming of your youngest brother here. 16 Send one of you that he may get your brother, while you are imprisoned, that your words may be tested, whether there is truth in you; for if not, as Pharaoh lives, surely you are spies." 17 Then he proceeded to put them under guard for three days.

18 Later, on the third day, Joseph proceeded to say to them, "This do, and live; I fear The [One True] God: 19 if you are honest men, let one of your brothers remain bound in your prison; then, as for you, go, carry grain for the famine of your households; 20 also your youngest brother you shall bring to me, that your words may be verified, and that you may not die." So they proceeded to do so. 21 Likewise they proceeded to say one to another, "Surely we are guilty because of our brother, in that we saw the distress of his soul, when he besought us, but we did not heed; therefore there has come upon us this distress." 22 Also Reuben proceeded to answer them, saying, "Did I not speak to you, saying, 'Do not sin against the lad'? but you did not listen; and also his blood is required." 23 They did not know that Joseph was hearing them, for there was an interpreter between them. 24 Accordingly Joseph proceeded to turn away from them and to weep, then to return to them, to speak* to them, to take* Simeon from them, and to bind him before their eyes. 25 Then Joseph proceeded to command [his servants] to filla their bags with grain, to return each man's money into his sack, and to give them provisions for the journey; accordingly they proceeded to do so for them. 26 Then they proceeded to load their grain upon their asses and to depart. 27 Later one of them proceeded to open his sack to give feed to his ass in the lodging place, then to see his money; for, behold, it was in the mouth of his sack. 28 Then he proceeded to say to his brothers, "My money has been returned; and also, behold, it is in my sack"; therefore they began to be dismayed and to tremble, each saying to another, "What is this God has done to us?"

29 Later they proceeded to come to Jacob their father in the land of Canaan, then to make known to him all that had happened to them, saying, 30 "The man, the lord of the land, spoke with us harshly; yea, he began to identify us as spies of the land. 31 But we continued to say to him, 'Honest men are we; we are not spies; 32 twelve brothers are we, the sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.' 33 Then the man, the lord of the land, proceeded to say to us, 'By this shall I know that you are honest men: leave one of

a The verb is written as an imperfect with waw consecutive, but the whole structure of the sentence requires an infinitive with a preposition, similar to the two phrases that follow.

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your brothers with me, for the famine of your households take [grain], go,* 34 and bring your youngest brother to me, for I am determined to know; if you are not spies, if you are honest men, your brother shall I give to you, and in the land you will trade." 35 While they were emptying their sacks, behold, for each one his bundle of money was in his sack! Then they and their father began to consider their bundles of money, to be afraid, 36 and Jacob their father to say to them, "Me you have bereaved: Joseph is no more, Simeon* is no more, also Benjamin you would take; upon me is all this [burden]." 37 Then Reuben began to speak to his father, saying, "My two sons you may put to death, if I should not bring him to you; put him, please, in my hands, and I shall return him to you." 38 But he continued to say, "My son must not go down with you; for his brother is dead, he alone is left; and if harm befallo him on the journey you will make, then you have brought downo my grey hairs with sorrow to Sheol."

The famine was severe in the land. soon as they had finished eating the grain which they brought from Egypt, their father proceeded to say* to them, "Return, buy for us a little food." 3 But Judah proceeded to speak to him, saying, "The man did indeed lay a charge upon us, saying, 'You will not see my face, unless your brother be with you.' 4 If you are sending our brother with us, we are willing to go down, yea, we are willing to buy for you food; 5 but if you are not sending him, we shall not go down; for the man said to us, 'You shall not see my face, unless your brother be with you." 6 Then Israel continued, saying, "For what reason did you do evil to me, telling the man whether you yet had a brother?" 7 Then they continued, saying, "The man inquired strictly concerning ourselves and our kin, saying, 'Is your father yet living? Do you have another brother? Therefore we proceeded to tell him concerning these matters; could we by any possibility know that he would say, 'Bring your brother down'?" 8 Then Judah continued, saying to Israel his father, "Send, please, the lad with me, yea, let us arise and go, that we may live and not die, both we and you, also our little ones. 9 As for me, I shall be surety for him; from my hand you will demand him. If I shall not have brought him back to you and shall not have set him before you, then I will have sinnedo

against you all the days of my life. 10 If we had not delayed, indeed now we had returned twice." 11 Then Israel their father continued, saying to them, "If so, then do this: take some of the choice fruits of the land in your bags, and carry down to the man a present, a little balm and a little honey, gum and myrrh, pistachio nuts and almonds. 12 A double amount of money take with you; the money that was returned in the mouth of your sacks you will carry back in your hands; perhaps it was an oversight. 13 As for your brother, take him, arise,* return to the man; 14 may El Shaddai2 grant you mercy before the man and releaseo to you your other brother and Benjamin. As for me,* in case I am bereaved, I am bereaved." 15 So the men proceeded to take this present, also double money they took in their hands and Benjamin, then to arise, to go down* to Egypt, and to stand before Joseph.

16 Now Joseph proceeded to see Benjamin with them, then to say to the steward of his house, "Bring the men to the house, slaughter* an animal, and make ready, for the men will dine with me at noon." 17 Then the man proceeded to do as Joseph said and to bring the men to the house of Joseph. 18 Afterward the men began to be afraid when they were brought to the house of Joseph and to say, "Because of the matter of the money, which was returned in our sacks at the first, we are being brought in, that he may use his power against us,b fall upon us,* and take us as slaves, together with our asses." 19 So they proceeded to approach the steward of Joseph's house, to speak* to him at the door of the house, 20 and to say, "Oh, my lord, we indeed came down formerly for the purpose of buying food; when we came to the lodging place and openedo our sacks,t then, behold, each man's money was in the mouth of his sack, our money in full weight; so we proceeded to bring it back in our hands. 22 Other money* have we brought down with us to buy food. We do not know who put our money in our sacks." 23 Then he proceeded to say, "Peace be with you; do not be afraid, your God, even the God of your father, gave you treasure in your sacks; your money was received by me." Moreover he proceeded to bring out to them Simeon. 24 Then the man proceeded to bring the men into

a God Who Is Sufficient.

b Lit., roll himself upon us.

Genesis 44

the house of Joseph, to give* them water, they to wash* their feet, and he to give feed to their asses. 25 Then they continued until the time of Joseph's coming at noon to prepare the present, for they had heard that they should eat bread there.

26 Later Joseph proceeded to come to the house, t they to bring* to him, into the house, the present which was with them, then to bow down to him to the ground. 27 Then he proceeded to inquire of them concerning their welfare and to say, "Is your father well, the old man of whom you spoke? Is he still alive?" 28 So they proceeded to say, "Your servant our father is well, he is still alive"; then to do homage and to bow down. 29 Then he proceeded to lift up his eyes, to observe* Benjamin his brother, his mother's son, t then to say,* "Is this your youngest brother, of whom you spoke to me?" and to continue, saying, "God be gracious to you, my son!" 30 Then Joseph proceeded to hurry away, for his feelings were stirred up with regard to his brother; accordingly he began to desire to weep; so he proceeded to go into his chamber and to weep there. 31 Afterward he proceeded to wash his face, to go out,* to control himself,* and to say, "Serve the food for them." 32 Then they proceeded to serve the food, for him alone, for them* by themselves, and for the Egyptians who were eating with him by themselves, for the Egyptians could not eat food with the Hebrews, indeed that is an abomination to Egyptians. 33 Afterward they proceeded to sit down before him, the first-born according to his birthright and the youngest according to his youth; so the men began to look at one another in amazement. 34 When one proceeded to carry portions from his table to them, the portion of Benjamin proved to be greater than any of theirs by five times; then they continued to drink and to drink heavily with him.

Afterward he proceeded to command the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, put* each man's money in the mouth of his sack, 2 and my cup, the silver cup, you shall put in the mouth of the sack of the youngest, with* the money for his grain"; so he proceeded to do according to the word Joseph had spoken. 3 When the morning was light, the men* were sent away, they and their asses. 4 They had gone out of the city but had not gone far, when

Joseph said to the steward of his house, "Arise, pursue the men, yea, you shall overtakeo them, and you shall sayo to them, 'Why have you returned evil for good? 5 Is not this because my lord drinks from it, and he indeed divines by means of it? You have wrought evil by that you have done." 6 Afterward he proceeded to overtake them, to speak* to them these words, 7 then they to say to him, "Why should my lord speak such words as these? Far be it from your servants to do such a thing as this! 8 Behold, money which we found in the mouth of our sacks we returned to you from the land of Canaan; then how could we steal from the house of your lord, silver or gold? 9 In case it be found with one of your servants, then he shall die, and also we shall be my lord's slaves." 10 Then he continued, saying "Even now, though it is as you say, he with whom it is found will be my slave, but you will be free." 11 Then they proceeded to make haste, each one to bring down his bag to the ground, and each one to open his sack. 12 Then he began to search; with the oldest he began, and with the youngest he finished; then the cup proceeded to be found in Benjamin's sack. 13 Then they proceeded to rend their garments, each one to load* his ass, and they to return to the city.

14 Afterward Judah and his brothers proceeded to come to the house of Joseph, he being there still, and they to fall before him to the ground. 15 Then Joseph proceeded to say to them, "What is this deed that you have done? Did you not know that such a man as I can indeed divine?" 16 Then Judah proceeded to say, "What can we say to my lord? What can we speak? Yea, with what can we justify ourselves? The [One True] God has accomplished the punishment for your servant's iniquity; behold, we are my lord's slaves, both we and he with whom the cup was found." 17 However, he continued, saying, "Far be it from me to do this! The man with whom the cup was found, he will be my slave, but as for you go up in peace to your father."

18 Then Judah proceeded to draw near to him and to say, "O my lord, let your servant, I pray, speak a word in the ears of my lord, and let not your anger burn against your servant, for you are even as Pharaoh. 19 My lord asked his servants, saying, 'Do you have a father or a brother?' 20

a Sep adds this word, "Why have you stolen my silver cup?" (Cf. Syr and Vul).

Genesis 45

Therefore we proceeded to say to my lord, We have a father, an old man, there is a child* of his old age, a little one, and his brother died; thus he alone continues to be left of those belonging to his mother, and his father loves him.' 21 Then you continued, saying to your servants, 'Bring him down to me, for I am determined to set my eyes upon him.' 22 Then we continued, saying to my lord, 'The lad cannot leave his father; if he shall leave his father, then he shall die. 23 Then you continued, saying to your servants, 'Unless your youngest brother comes down with you, you will not see my face again.' 24 When we went up to your servant my father, t we proceeded to tell* him the words of my lord. 25 Then our father proceeded to say, t'Return, buy for us a little 26 and we to say, 'We cannot go down. If our youngest brother be with us, then we will go down; o for we cannot see the man's face, if our youngest brother is not with us.' 27 Then your servant my father continued, saying to us, 'You know that my wife bore me two sons; 28 the one proceeded to go out* from me, then I to say, "Surely he has been torn to pieces"; and I have not seen him since. 29 If you take this one also from me and harm befall him, then you shall bring downo my grey hairs with trouble to Sheol. 30 Now,* at my coming to your servant my father, the lad* not being with us, and his soul being bound up with his soul, 31 then it shall happen as soon as he sees that the lad is not with us that he shall die, o and your servants shall have brought downo the grey hairs of your servant our father with sorrow to Sheol. 32 For your servant took the boy on pledge from his father, saying, 'If I shall not bring him back to you, then I will have sinned against my father for ever.' 33 Now,* let your servant, I pray, remain in the place of the lad as my lord's slave, and let the lad go up with his brothers. 34 For how can I go up to my father, and the lad not be with me? lest I should look upon the trouble that would come upon my father."

6. Joseph's interpretation of God's will is that God overruled their experiences so as to sustain life

45

Joseph was not able* to control himself before all those standing about him; so

he proceeded to cry out, "Make everyone go out from me." No man stood* with him when Joseph made himself known

to his brothers. 2 Then he began to weep aloud; so the Egyptians proceeded to hear of it, also the household of Pharaoh to hear of it. 3 Also Joseph proceeded to say to his brothers, "I am Joseph; is my father yet alive?" His brothers, however, were not able to answer him, for they were dismayed at his presence. 4 Then Joseph continued, saying to his brothers, "Come near to me, I pray," they to come near,* and he to say, "I am Joseph your brother, whom you sold into Egypt. 5 Now,* do not continue to be grieved or angry with yourselves because you sold me here; for to preserve life God sent me before you, 6 because of this two-year period the famine has been in the land, and the five years yet to be, in which there will be neither plowing nor harvest. 7 Accordingly God proceeded to send me before you in order to make secure for you a remnant in the earth, in order to keep alive for you a large company of escapees. 8 Now,* you did not send me here, but The [One True] God; so he proceeded to make me a father to Pharaoh, lord* of all his house, and ruler in all the land of Egypt. 9 Hasten, go up to my father, and you shall say to him, 'Thus does your son Joseph say, "God has made me lord of all Egypt; come down, I pray, to me, do not tarry; 10 and you shall dwello in the land of Goshen; and you shall beo near to me, you, your sons,* your son's sons,* your flocks,* your herds,* and all that you have. 11 And I will provide for you there, for there are yet to be five years of famine, lest you come to poverty, you, your household,* and all that you have." 12 Behold,* your eyes see, and the eyes of my brother Benjamin, that it is my mouth that is speaking to you; 13 and you shall tello my father of all my glory in Egypt and all that you have seen; and you shall hasten and bring down my father here." 14 Then he proceeded to fall upon the neck of his brother Benjamin and to weep, and Benjamin wept upon his neck. 15 Then he proceeded to kiss all his brothers and to weep upon them; after that* his brothers talked with him.

7. Joseph's bringing of his father with all descendants to Egypt enables him to provide for them

16 The report* was heard in Pharaoh's house, saying, "Joseph's brothers have come,"

and it proved to be pleasing to Pharaoh and his servants. 17 Then Pharaoh proceeded to say to Joseph, "Say to your

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brothers, 'This do: load your beasts, go,* go into* the land of Canaan, 18 take* your father and your households, come* to me, let me give* you the best of the land of Egypt, yea, eat the fat of the land.' 19 Now, you are commanded [to command them], 'This do, take for you from the land of Egypt wagons for your little ones and your wives; and you shall bearo your father and come.o 20 Let not your eyes* look with regret upon your stuff, for the best of the land of Egypt is for you.'"

21 Therefore the sons of Israel proceeded to do so, Joseph to give* to them wagons according to the command of Pharaoh, also he to give to them provisions for the journey. 22 To all of them, even to each one, he gave changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing. 23 For his father he sent as follows: ten asses bearing some of the good things of Egypt and ten she-asses bearing grain, bread,* and provision for his father on the journey. 24 Then he proceeded to send his brothers away, they to go their way,* and he to say to them, "Do not quarrel on the road." 25 Accordingly they proceeded to go up from the land of Egypt and to come into the land of Canaan, to their father Jacob. 26 Then they proceeded to tell him, saying, "Joseph is still alive, indeed he is ruler over all the land of Egypt"; whereupon his heart began to faint, for he did not believe them. 27 However, they proceeded to speak to him all the words of Joseph which he spoke to them; then he proceeded to see the wagons which Joseph had sent to bear him; so the spirit of Jacob their father began to revive. 28 Afterward Israel proceeded to say, "It is sufficient; Joseph my son is still alive; let me go that I may see him before I die."

Afterward Israel, with all those belonging to him, proceeded to travel, to come* to Beersheba, and to offer sacrifices to the God of his father Isaac. 2 Then God proceeded to speak to Israel in visions of the night, and to say, "Jacob, Jacob," he to say, "Here am I," 3 then he to continue, saying, "I am The [One True] God, the God of your father; do not be afraid to go down to Egypt; for a great nation I shall make of you there. 4 As for me, I shall go down with you to Egypt, and I shall bring you up, yea, I certainly shall; and Joseph's hand will close your eyes." 5 Therefore Jacob proceeded to rise up

from Beersheba, and Israel's sons continued to carry Jacob their father, their little ones, and their wives in the wagons which Pharaoh had sent to carry him. 6 Also they proceeded to take their cattle and their goods which they had gained in the land of Canaan and to enter into Egypt, Jacob and all his descendants with him. 7 His sons and his son's sons with him, his daughters and his son's daughters, yea, all his descendants he brought with him to Egypt.

8 These* are the names of the sons of Israel, the ones coming to Egypt, even Jacob and his sons. Reuben, Jacob's first-born, 9 and the sons of Reuben: Hanoch, Pallu, Hegron,* and Carmi. 10 The sons* of Simeon: Jemuel, Jamin,* Ohad,* Jachin,* Zohar,* and Shaul, the son of a Canaanitish woman. 11 The sons* of Levi: Gershon, Kohath, and Merari. 12 The sons* of Judah: Er, Onan,* Shelah,* Perez,* and Zerah (but Er and Onan passed away in the land of Canaan); and the sons of Perez came to be Hezron and Hamul. 13 The sons* of Issachar: Tola, Puvah,* Job,* and Shimron. 14 The sons* of Zebulon: Sered, Elon,* and Jahleel. (These are the sons of Leah, whom she bore to Jacob in Paddan-aram, together with his daughter Dinah - the total of his sons and daughters was thirty-three persons. 16 The sons* of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. 17 The sons* of Asher: Imnah, Ishvah,* Ishvi,* Beriah,* with Serah their sister; and the sons of Beriah: Heber and Malchiel. 18 (These are the sons of Zilpah, whom Laban gave to his daughter Leah, yea, she bore these to Jacob — there were sixteen persons.) 19 The sons of Rachel, Jacob's wife: Joseph and Benjamin. 20 Afterward there proceeded to be born to Joseph in the land of Egypt those whom Asenath, the daughter of Potiphera the priest of On, bore to him, even Manasseh and Ephraim. 21 The sons* of Benjamin: Bela, Becher, * Ashbel, * Gera, Naaman, * Ehi, Rosh, * Muppim, Happim,* and Ard. 22 (These are the sons of Rachel, who were born to Jacob — the total of persons was fourteen.) 23 The sons* of Dan: Hushim. 24 The sons* of Naphtali: Jahzeel, Guni, * Jezer, * and Shillem. 25 (These are the sons of Bilhah, whom Laban gave to Rachel his daughter, yea, she proceeded to bear these to Jacob — the total of persons was seven.) 26 The total of those coming with Jacob to Egypt, his own descendants, apart from the wives of Jacob's sons, was sixty-six persons. 27 The sons* of Joseph, who were born to him in Egypt, were two; the total of the persons belonging to the household of Jacob, the ones coming to Egypt, was seventy.

Genesis 47

28 Judah* he sent before him to Joseph that he might point out for him [the way] to Goshen; thus they began to enter into the land of Goshen. 29 Then Joseph proceeded to make ready his chariot, to go up* to meet Israel his father in Goshen, to present himself* to him, to fall* upon his neck, and to continue weeping upon his neck for some time. 30 Then Israel proceeded to say to Joseph, "I am willing to die at this time, after I have seen your face, [seeing] that you are still alive." 31 Then Joseph proceeded to say to his brothers and to the household of his father, "I intend to go up, to tell* Pharaoh, and to say to him, 'My brothers and the household of my father, who were in the land of Canaan, have come to me. 32 The men* are shepherds, indeed keepers of cattle is what they have been, and their flocks, their herds,* and all that they have they have brought.' 33 And it shall happen, when Pharaoh calls for you and shall say, "What is your occupation?" 34 then you shall say, o'Keepers of cattle have your servants been from our youth until now, both we and our fathers,' in order that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."

Accordingly Joseph proceeded to go in, to tell* Pharaoh, and to say, "My father, my brothers,* their flocks,* their herds,* and all their possessions have come from the land of Canaan; and, behold, they are in the land of Goshen." 2 From the whole group* of his brothers he took five men and proceeded to present them to Pharaoh. 3 Then Pharaoh proceeded to say to his brothers, "What is your occupation?" they to say* to Pharaoh, "Your servants are shepherds, both we and our fathers," 4 then to continue, saying to Pharaoh, "To sojourn in the land have we come; because there is no pasture for your servants' flocks, for severe is the famine in the land of Canaan; now* let your servants dwell, we pray, in the land of Goshen." 5 Afterward Pharaoh proceeded to speak to Joseph, saying, "Your father and your brothers have come to you. 6 The land of Egypt is before you; in the best of the land make your father and your brothers to dwell; let them dwell in the land of Goshen; and if you know any able men among them, then you shall make them keepers of my cattle." Afterward Joseph proceeded to bring in Jacob his father, to place him* before Pharaoh, then Jacob to bless Pharaoh.

Then Pharaoh proceeded to say to Jacob, "How many are the days of the years of your life?" 9 and Jacob to say to Pharaoh, "The days of the years of my sojourning are a hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojourning." 10 Then Jacob proceeded to bless Pharaoh and to go out from the presence of Pharaoh. 11 Afterward Joseph proceeded to locate his father and his brothers, to give them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded, 12 and to provide his father, his brothers, and all the household of his father with food, according to their children.

13 Bread* was lacking in all the land, for the famine was exceedingly severe; therefore the land of Egypt and the land of Canaan continued to languish because of the famine. 14 Accordingly Joseph proceeded to collect all the money found in the land of Egypt and in the land of Canaan by means of the grain which they were buying, and to bring all the money into Pharaoh's house. 15 Afterward the money began to be exhausted in the land of Egypt and in the land of Canaan,t then all the Egyptians to come to Joseph, saying, "Give us food, please; why should we die in your presence, because money is lacking?" 16 Then Joseph proceeded to say, "Give your cattle, for I am willing to give to you in exchange for your cattle, if money is lacking," 17 they to bring* their cattle to Joseph, then Joseph to give to them bread in exchange for the horses, for cattle of the flock and cattle of the herd, and for asses; thus he continued to support them with food in exchange for their cattle during that year. 18 Later that year came to an end, then they proceeded to come* to him in the second year and to say to him, "We cannot hide from my lord that, since our money is spent and the herds of cattle belong to my lord, nothing is left before my lord except our bodies and our lands. 19 Why should we die before your eyes, both we and our land? Buy us and our land for food, that we may be, we and our land, slaves to Pharaoh; and give seed, that we may live and not die, and that the land be not desolate." 20 Therefore Joseph proceeded to buy all the land of the Egyptians for Pharaoh, for every one of the Egyptians sold his field, because the famine was severe upon them; thus the land gradually came to belong to Pharaoh.

21 The people* he removed to the cities2 from one end of Egypt to the other. 22 Only the land of the priests he did not buy, for there was a prescribed portion for the priests from Pharaoh, and they ate their prescribed portion which Pharaoh gave to them; because it was so they did not sell their land. 23 Then Joseph proceeded to say to the people, "Behold, I have bought you and your land this day for Pharaoh. Lo, here is seed for you, and you shall sowo the land, 24 and it shall happen during the harvests that you shall give onefifth to Pharaoh, while four-fifths will be yours as seed of the field, as food* for you and those in your households, and as food for your little ones. 25 Then they proceeded to say, "You have kept us alive; be there favor found in the eyes of my lord, then we will be Pharaoh's slaves." 26 Therefore Joseph made it a statute to this day concerning the land of the Egyptians that the fifth belongs to Pharaoh; only the land of the priests alone did not belong to Pharaoh.

C. Assurance of Blessings for All Israel in the Land of Promise

1. Jacob makes Joseph swear to bury him with his fathers

27 Thus Israel proceeded to settle in the land of Egypt, in the land of Goshen, to gain

possessions* in it, to be fruitful,* and to multiply exceedingly. 28 Likewise Jacob continued to live in the land of Egypt seventeen years; the days of Jacob, even the years of his life, came to be* one hundred and forty-seven years, 29 then the days of Israel proceeded to draw near to the time to die; so he proceeded to call for his son Joseph and to say to him, "If now I have found favor in your eyes, put, I pray, your hand under my thigh, and you shall deal with me in unfailing love and faithfulness. Do not, I pray, bury me in Egypt, 30 and I will lie with my fathers, yea, you shall carry me out of Egypt, and you shall bury me in their burying-place." Then he proceeded to say, "As for me, I shall do as you have said." 31 Then he continued, saying, "Swear to me"; so he proceeded to swear to him and Israel to bow himself on the head of his bed.

a Sam, Sep, and Vul give this rendering: "He made the people slaves"

2. Jacob blesses the children of Joseph

After these things, t someone proceeded to say* to Joseph, "Behold, your father is sick"; so he proceeded to take his two sons with him, Manasseh and Ephraim. 2 Then one proceeded to tell Jacob and to say, "Behold, your son Joseph has come to you"; so Israel proceeded to strengthen himself and to sit upon the bed. 3 Then Jacob proceeded to say to Joseph, "El Shaddaia appeared to me at Luz, in the land of Canaan, proceeded to bless* me, 4 and to say to me, 'Behold, I shall be making you fruitful, yea, I will multiply you, o and I will make you a company of peoples, and I will give this land to your descendants after you as an everlasting possession.' 5 Now* your two sons, who were born to you in the land of Egypt prior to my coming to you, to Egypt, they are mine; Ephraim and Manasseh, like Reuben and Simeon, will belong to me, 6 while your offspring which shall be born to you after them will be yours; by the name of their brothers will they be called when they receive their inheritance. 7 For, as for me, when I came from Paddan [Aramb], Rachel to my sorrow died in the land of Canaan, on the road, while there yet remained a stretch of the way approaching Ephrath; so I proceeded to bury her there, on the road to Ephrath (it is Bethlehem)."

8 Then Israel began to see Joseph's sons, to say, "Who are these?" 9 and Joseph to say to his father, "They are my sons, whom God has given me here"; so he continued, saying, "Bring them, I pray, to me, that I may bless them." 10 Now the eyes of Israel were dim because of age; he could not see; so he proceeded to bring them near to him, he to kiss* them, and to embrace them. 11 Then Israel proceeded to say to Joseph, "To see your face I did not expect; and, behold, God has shown me your children also." 12 Then Joseph proceeded to bring them out from between his knees and to bow himself with his face to the earth. 13 Then Joseph proceeded to take both of them, Ephraim on his right hand opposite the left hand of Israel, and Manasseh on his left hand opposite the right hand of Israel, and to draw near to him. 14 Then Israel proceeded to stretch out his right hand and to put it upon Ephraim's head, though he was the younger, and his left hand upon the head of Manasseh, crossing his hands,

a God Who Is Sufficient (cf. Gen. 17:1).

b Sam and Sep add this word.

for Manasseh was the first-born. 15 Then he proceeded to bless Joseph and to say:

"The [One True] God, before whom my fathers Abraham and Isaac walked,/

The [One True] God, the one shepherding me/all my life long to this day,/

16 The Angel, the one redeeming me from all evil,/ bless the lads;/

That my name may be perpetuated in them,/ and the name of my fathers Abraham and Isaac;/ That they may increase into a multitude in the midst of the earth./"

17 When Joseph began to realize that his father started to put his right hand upon Ephraim's head,* it came to be displeasing* to him; so he proceeded to hold up his father's hand in order to remove it from Ephraim's head to Manasseh's head. 18 Accordingly Joseph proceeded to say to his father, "Not so, my father; for this one is the first-born; put your right hand on his head." 19 But his father proceeded to refuse and to say, "I know, my son, I know; he also will be a people; he also will be great; nevertheless* his younger brother will be greater than he, and his descendants will be a multitude of nations." 20 Accordingly he proceeded to bless them that day, saying:

"By you Israel will invoke blessings, saying,/
'God make you/ as Ephraim and as Manasseh'"/;

thus he proceeded to put Ephraim before Manasseh. 21 Then Israel continued, saying to Joseph, "I am about to die, yet God shall beo with you, and he shall bringo you again to the land of your fathers. 22 And I, even I, do give to you, as one over your brothers, Schechem, which I took from the hand of the Amorite with my sword and my bow."

3. Jacob blesses his twelve sons

Then Jacob proceeded to call his sons and to say,

"Gather yourselves together, and let me tell you what will happen to you in the latter days.

- 2 Assemble yourselves and hear, O sons of Jacob,/ Yea, hearken to Israel your father./
- 3 Reuben, my first-born are you,/
 my might and the first fruits of my strength,/

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Pre-eminence of dignity and pre-eminence of power./
4 Because of reckless wantonness, like water boiling over,
    you cannot be permitted to exercise pre-eminence,/
    for you went up to your father's bed;/
  Then you defiled it — to my couch he went up./
5 Simeon and Levi are brothers;
  Instruments of violence are their weapons.
6 Into their council do not come, O my soul;/
     of their assembly be not a member, O my glory;
  For in their anger they slew a man,/
   and in their willfulness they hamstrung an ox./
7 Cursed be their anger, for it was fierce;
     and their wrath, for it was cruel./
  I would divide them in Jacob/
     and scatter them in Israel./
8 Judah, you your brothers will praise;
     your hand will be upon the neck of your enemies;/
   The sons of your father will bow down before you./
9 A lion's whelp is Judah;/
     from the prey, my son, you have gone up./
   He stooped down, he couched as a lion,/
     and as a lioness; who would want to arouse him?/
10 The scepter will not depart from Judah,/
     nor the ruler's staff from between his feet,/
  Until Shiloha will come;/
     and to him will be the obedience of the peoples.
11 He is one who ties his foal to the vine,/
     yea, his ass's colt to the choice vine;
   He washes his garments in wine,/
     yea, his vesture in the blood of grapes;/
12 Red are his eyes because of wine,/
   And the whiteness of his teeth is because of milk./
13 Zebulon will dwell by the seashore;/
   He* will be a haven for ships,/
     and his border by that of Sidon./
14 Issachar is a strong ass,/
   One crouching between the sheepfolds;/
15 Because he saw that rest was good,/
     and that the earth was pleasant,/
   Therefore he bowed his shoulder to bear burdens,/
     thus he came to belong to the taskwork of a servant.
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a He To Whom It Belongs (cf. Ezek. 21:27).

16 Dan will judge his people/ As one of the tribes of Israel. 17 Let Dan continue as a serpent in the way, an adder by the path,/ That bites the horse's heels/ thus his rider proceeds to fall backward —/ 18 For thy salvation, O Yahweh, I expectantly wait. 19 As for Gad, if a marauding band press upon him,/ Then he will press at its heels./ 20 By reason of what Asher is, his food will be rich,/ And he will yield royal dainties./ 21 Naphtali is a fawn let loose,/ One setting forth beautiful speeches./ 22 A fruitful bough will Joseph be,/ a fruitful bough beside a spring;/ Its branches shall marchd over a wall./ 23 For men continued to make his situation bitter and to shoot at him./ Yea, archers continued to cherish animosity against him;/ 24 But his bow abode in strength,/ and his arms were made agile/ By the hands of the Mighty One of Jacob,/ by the name of the Shepherd, the Rock of Israel,/ 25 By the God of your father, that he might aid you,/ even El Shaddaic that he might bless you,/ with blessings from heaven above,/ with blessings from the deep that couches underneath,/ Blessings of the breasts and of the womb. 26 The blessings of your father shall prevaild above the blessings of the eternal mountains,/ the wishes of the everlasting hills;/ They will be upon the head of Joseph,/ yea, on the crown of the head of him that was separate from his brothers./ 27 Benjamin will be a wolf that ravens,/ in the morning he will devour the prey,/ And in the evening he will divide the spoil./"

b The imperative is interpreted as a jussive expressing acquiescence in the inevitable. Thus the reliance upon a future change to be wrought by Yahweh (cf. v. 18) is the only ground for hope.

c The text of Sam, Sep, Syr, and 3 Mss of the MT is accepted here; the MT reads thus: "and with El Shaddai."

d A prophetic perfect.

4. Jacob charges his sons to bury him with his fathers

28 All these are the tribes of Israel, even twelve; and this is what their father

spoke to them; yea, he proceeded to bless them sone at a time], each one with that blessing which was suited to him he blessed them. 29 Then he proceeded to charge them and to say to them, "I am being gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, 30 in the cave that is in the field of Machpelah, to the east of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite as a burying ground possessed by him. 31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah — 32 there being a purchase of the field and the cave that was in it from the children of Heth." 33 Thus Jacob brought to a close the charging of his sons, proceeded to draw up his feet into the bed, to pass away, and to be gathered to his people.

5. Jacob's sons bury him in the cave of Machpelah

Then Joseph proceeded to fall upon his father's face, to weep over him, and to

kiss him. 2 Afterward Joseph proceeded to command his servants the physicians to embalm his father; accordingly the physicians proceeded to embalm Israel 3 and to fulfill for him forty days, for thus it was customary to fulfill the days of embalming; moreover the Egyptians continued to weep for him seventy days.

4 In time the days of weeping for him proceeded to pass, then Joseph to speak to the household of Pharaoh, saying, "If now I have found favor in your eyes, speak, I pray, in the ears of Pharaoh, in order to say [for me], 5 'My father made me swear, saying, "Behold, I am dying; in my tomb which I dug for myself in the land of Canaan, there you shall bury me." Now, let me go up, I pray, and let me bury my father, for I am determined to come back.'" 6 Then Pharaoh proceeded to say, "Go up, and bury your father, as he made you swear." 7 Therefore Joseph proceeded to go up to bury his father; likewise there proceeded to go up with him all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, 8 also all

the household of his father; only their little ones, their flocks,* and their herds did they leave in the land of Goshen. 9 Likewise there proceeded to go up with him both chariots and horsemen; thus there came to be a very great encampment. 10 They proceeded to come to the threshing floor of Atad, which is beyond the Jordan,t then to lament* there with a very great and sorrowful lamentation; thus he continued to make a mourning for his father seven days. 11 Those dwelling in the land, the Canaanites, continued to see the mourning in the threshing floor of Atad, t and to say, "A grievous mourning is this for the Egyptians"; therefore its name was called Abel-Mizraim, which is beyond the Jordan. 12 Thus his sons proceeded to do for him exactly as he had charged them: 13 for his sons proceeded to carry him to the land of Canaan and to bury him in the cave of the field of Machpelah, which Abraham bought from Ephron the Hittite with the field as a burying place possessed by him to the east of Mamre. 14 Then Joseph proceeded to return to Egypt, he, his brothers,* and all those going up with him to bury his father, after he had buried his father.

6. Joseph assures his brothers of God's preservation of them

15 Afterward Joseph's brothers began to consider that their father was dead, and

to say, "Perhaps Joseph may hate us, and may pay us back in full all the evil which we did to him." 16 Therefore they proceeded to charge Joseph, saying, "Your father gave directions before his death, saying, 17 'Thus shall you say to Joseph, "I pray you, forgive now the transgressions of your brothers and their sins, because they did evil to you." 'Now,* forgive, we pray, the transgression of the servants of the God of your father." Then Joseph began to weep because of their words to him. 18 Then his brothers also proceeded to come [near to him], to fall down* before him, and to say, "Behold, we are your servants." 19 Then Joseph proceeded to say to them, "Do not be afraid, for am I in the place of God? As for you,* you meant evil against me; God meant it for good, in order to bring it about as it is this day that many people are kept alive. 21 Now,* do not be afraid; as for me, I shall provide for you and your little ones." Thus he continued to comfort them and to speak kindly to them.

a The Mourning of the Egyptians.

7. Joseph assures his brothers that God will restore them to the land promised to their fathers

22 Thus Joseph continued to dwell in Egypt, he and his father's house; and Joseph continued to live to a hundred and ten years

of age. 23 Moreover Joseph lived to see children of the third generation, belonging to Ephraim, also the children of Macher the son of Manasseh were born on Joseph's knees. 24 Afterward Joseph proceeded to say to his brothers, "I am dying; God* will surely visit you, and he shall bring you upo from this land to the land concerning which he swore to Abraham, Isaac,* and Jacob. 25 Then Joseph proceeded to make the sons of Israel to swear, saying, "God will surely visit you, and you shall carry upo my bones from here." 26 Afterward Joseph proceeded to pass away, being a hundred and ten years old; then they proceeded to embalm him and to put him in a coffin in Egypt.

APPENDIX I

EXAMPLES OF DISTINCTIVE TRANSLATION

or

TRANSLATION OF IMPERFECTS WITH WAW CONSECUTIVE IN GENESIS 1:1-2:3

It is natural for readers to raise questions concerning the many differences between this translation and others to which they are accustomed. Students of the Hebrew text may wish to examine the evidence thoroughly. To encourage such inquiry an effort is made in this section to discuss a certain type of Hebrew verb in the light of its context and in a way to make it possible for the careful student to judge for himself. In other words, the differences between this translation and those to which we are accustomed arise out of the words of the Hebrew authors. Many of the fine distinctions contained in their words can be grasped only through study of them in the original language or careful observation of technical explanations. One may use the translation without this labor to understand its background; however, the more he labors to understand its background the more he may appreciate the translation itself.

The translator has sought to make all decisions in accord with his treatment of Hebrew syntax in A Survey of Syntax in The Hebrew Old Testament. The crux of the whole matter will be found in definitions of the nature of perfects and imperfects and the conjunctions used to relate them to their sentences. It is necessary to concentrate here upon imperfects attached to waw consecutive, as in Genesis 1:1-2:3, in order to keep the discussion reasonably brief. These imperfects play a very important part in the message of this great chapter. Thus they furnish excellent illustrations for our present purpose.

The conjunction called waw consecutive bears the first part of its name because waw means "hook." As a conjunction it is used to hook things together after the fashion of all conjunctions. In its primary meaning waw is the equivalent of "and." The second part of the name has been added by grammarians because they have observed that in

use with imperfects it is given a vowel peculiar to itself and the two together are used to link the various parts of a narrative. If the idea of sequence, either temporal or logical, is associated with "consecutive," and that only, then no further question need be raised concerning it. It is unquestionably used to link verbal actions or states in a chain of sequences. This is why it is used constantly in all types of Biblical Hebrew narrative.

In the past, however, an age-old controversy concerning the specific force of this conjunction has vexed the minds of Hebrew students, both Jewish and Gentile. Until this day an interpretation of it has prevailed, in many different kinds of statement yet substantially the same, which has had the practical effect in translation of turning the imperfects into perfects. It is supposed to make each of the imperfects to be in some sense a consequence — not a mere sequent but a consequence — of the perfect at the beginning of the narrative. Accordingly, each imperfect is made to bear a force ordinarily borne by a perfect. The result is that the imperfects lose their meaning as imperfects. The theory paralyses all initiative that would seek translations reflecting the characteristic nature of imperfects. Therefore, it is rejected here in its entirety. Attempts are made to render each imperfect with a meaning that is true both to the characteristic nature of imperfects and to the immediate context of the

It is good to bear in mind while weighing this question that the old theory attempted to alter the fundamental character of Hebrew verbs in a way not used in any other language. This fact alone is sufficient to bring the old theory into serious question. It is admitted, of course, that waw consecutive is a very peculiar feature of classical Hebrew, and that it is not found in other languages. That fact, however, does not give ground for thinking that this peculiar feature violates a logical cornerstone of all languages by robbing a verb form of the basic idea of its kind. (Cf. A Survey of Syntax in The Hebrew Old Testament.)

The fundamental characteristic of all imperfects is incompleteness. (The author's discussion of this matter appears on pp. 33, 34 of the survey.) The incompleteness of these imperfects, when they are in the indicative mood, appears either in a progressive form or a frequentative form. The context is relied upon to indicate one or the other, for the structure of the verb is the same in both cases.

If the context indicates a single act or state, the force is progressive. The action is pictured in the process of development. In such case the primary idea of the verb in English is not sufficient to convey its full meaning. The addition of an auxiliary like "proceed" or an adverb like "gradually" is needed if the translator sees an occasion for bringing out the full force. When a narrative is unfolding rapidly and the sequence of events is more important than the vivid portrayal of progress in some particular event, the translator may depend solely upon conjunctive adverbs like "afterward" to indicate both sequence and progress. Progress in this case is not brought out fully. There is merely movement from one action or state to another without definite portrayal of progress within the second. The use of this limited translation means that the translator sees no special reason for bringing out the idea of progress more fully at that point. The account in English would become tedious if he did. On the other hand, if the translator sees that the account is enriched by bringing out the full force of the verb, he is at liberty to do so.

If the context indicates more than one occurrence of the act or state, the force is frequentative. Again the primary idea of the verb in English is not sufficient to convey the full meaning. The addition of an auxiliary like "continued" or an adverb like "frequently" is needed to reveal the full meaning of repetition or customary occurrence. (Cf. the survey.) These methods of interpretation are described briefly in Note 9, Part 2, of Appendix II, under the heading "Consecutive Imperfects," and more completely in the survey.

Prominent examples of progressive imperfects with waw consecutives of temporal sequence appear in Genesis 1:3, 7, 9, 11, 12, 15, 17, 18, 24, 25, 30; 2:2. These are closely associated with the chain of jussives that runs through this story. Each jussive is in future time, urging or decreeing the accomplishment of something that had not occurred prior to the time of speaking. When an imperfect with waw consecutive is used immediately afterward it becomes a part of the narrative, being in past time and relating the fact that the event God desired should occur did occur. Since the event or state described is a single event in these cases, the force of the imperfect is progressive. The story as a whole describes the progress of God's plans for bringing cosmic order to the undeveloped things brought into being

by his creative acts. The conjunctions indicate the sequence of these events, while the imperfects describe the progress involved in each event.

For a long time translators have not hesitated, when they thought it worth while, to correct oversights in earlier translations by rendering imperfects used to relate past events apart from conjunctions as describing incipient (progressive) action or habitual (frequentative) action. Examples appear in Exodus 15:1 and Judges 21:25. Where the old interpretation of waw consecutive is discarded, there is nothing to prevent similar translations for all the indicative imperfects in this story.

The verb "be," used in Genesis 1:3, means "fall out or happen," "come into being or become," "exist or be in existence." The progressive interpretation of the imperfect calls for use of the auxiliary "proceeded" with one of those primary meanings. The translation might be "then light proceeded to be" or "then light began to be." Since existence in this situation is existence as a part of nature seen on this earth, not existence in an absolute sense like that of God, the translation "proceeded to come into existence" is chosen. Any of these translations brings out the progressive force of the imperfect fully.

Adverbs like "gradually" in Genesis 1:7 and other verses bring out the progressive force of the imperfect fully. The literary structure of this entire story seems to require this full description of the progressive force of its narrative imperfects. Its references to creation simply assert the creative acts as acts of God alone, supernatural or miraculous events. Its jussive imperfects call for the co-operation of other forces with God in the development of things already created by God. Its narrative imperfects relate the gradual fulfillment of God's will and God's satisfaction afterward in seeing that this was so. Its final clause, "which God had created for making," or "which God had created for development," combines these features at the end in a statement as significant as it is neat. To alter it is to neglect these structural features of the story. To prepare the mind of the English reader for it the progressive force of the narrative imperfects needs to be magnified. The magnifying of this force does not impose a meaning upon them but makes explicit what is implicit in them.

Both the naturalness and the great importance of the

distinctions made here can be seen in important examples found in many places.

Genesis chapter 5 sets certain progressive imperfects in contrast with certain frequentative imperfects and the distinction is clear. The first example occurs in Genesis 5:4. 5:3b uses a progressive imperfect to describe the fact that Adam "became the father" of Seth. The single event and the progressive force of the verb are obvious. 5:4 counts the number of years Adam lived after the birth of Seth; then it adds this sentence, "and he continued to become the father of sons and daughters." This plan for composition runs through the chapter. In each paragraph there is mention first of all of a certain child's birth at a certain year of the father's age, then there is a recounting of the remaining years along with the birth of other children, and finally there is a recounting of the total of years. Thus there is a definite distinction between the verb describing the birth of the first child and that describing the births of the other children. The fact cannot be avoided by supposing that the author used an imperfect in the second instance to describe multiple births because he thought of them as a group, being interested in the one fact that Adam became the father of other children rather than repetition of the event. such a case Hebrew calls for a perfect, not an imperfect. Genesis 36:2 uses a perfect to describe Esau's marriage to heathen women, which had sorely troubled Isaac and Rebekah. The perfect is used to describe this single fact as a thing finished and complete. All of this, therefore, serves to emphasize the fact that an imperfect is used to describe the multiple births mentioned over and over in chapter 5. Thus addition of "continued" to "become the father of sons and daughters" is necessary to make the full thought of the Hebrew author clear to English readers.

In Genesis 2:19 use of this kind of translation removes occasion for a serious criticism of the first two chapters of Genesis. Expositors have said oftentimes that the second chapter contradicts the first because it speaks of the formation of animals after that of man, while chapter one puts animals first. When the verb is rendered as "continued to form," this problem disappears. "Continued" is warranted by the fact that the formation of animals had been mentioned in chapter one.

Genesis 12:1 avoids another tremendous problem if rendered this way. Every expositor who has faced seriously

the question whether the call of Abraham occurred in Ur of the Chaldees or in Haran (Charran) has been very deeply puzzled. The most serious and the best have been divided by the question. The translation "continued to speak" obviates the whole matter.

One example of an infinitive kept true to its own basic characteristics may add force to the principle advocated in all the interpretations of verbs in this translation. This infinitive is an infinitive absolute, and it appears as the first word in Exodus 20:8. It is translated habitually as an imperative, and the verse is made to read this way, "Remember the sabbath day to keep it holy." This infinitive is properly a part of an adverbial phrase "remembering the sabbath day in order to keep it holy." As such it cannot form a separate sentence and must be read with the one following. Thus verses 8 and 9 read this way, "Remembering the sabbath day in order to keep it holy, on six days you shall labor, yea, you shall do all your work." The distinctions are, of course, obvious and also very important.

On every hand in this translation an observant reader can find distinctions like any one of those pointed out here. These are called to his attention in order to alert him to the necessity for these distinctions.

As a summary, therefore, of the application of these interpretations to Genesis 1:1-2:3 let these two conclusions be drawn: first, all the imperfects are sharply distinguished from the perfects, which are used almost exclusively to describe acts of God, especially his acts of creation; second, the indicative imperfects, which are the ones with waw consecutive attached, are used in close connection with the jussive imperfects to declare that every decree of God concerning the development of created things was progressively fulfilled. Full description of the progress pictured by these indicative imperfects is essential to the story.

APPENDIX II: NOTES CONCERNING GRAMMAR AND SYNTAX IN PROBLEM CASES

Note 1

MEANS OF INDICATING SPECIAL EMPHASIS

Italics are used for one purpose only, the indication of those special emphases that appear in the Hebrew text. Hebrew authors used a definite word order in normal expressions, as follows: verb first with its modifiers, then the subject and its modifiers, then the direct object and its modifiers, then other parts of the sentence such as the indirect object and adverbial phrases. Variations of that order meant special emphasis. Conjunctions, negatives, interrogative pronouns, interjections, and cognate infinitives used as adverbs of intensity are emphatic but are not treated here as receiving special emphasis because their position before the verb is one of necessity rather than choice. The first place is thought to be sufficient emphasis for them. Special emphases, however, were used as signs indicating the center of thought in a statement; evidence of their presence is very important in interpretation of the message.

The failure of other translators to reproduce these emphases appears to be the result in part of widespread rearrangement of the Hebrew sentence structure. Lack of distinctive translations for various conjunctions and verb forms like consecutive imperfects and correlative perfects has led to rearrangement of clauses. Once that happens the reproduction of emphasis is impossible in many places. Because of this and other problems that made them uncertain about doing a thorough job, translators have not undertaken it anywhere.

In handling the word order any English translation must put the subject first in normal statements. This eliminates the Hebrew way of indicating special emphases; however, when Hebrew sentence structure is approximated, the emphases may be clearly reproduced provided the italics are used for this purpose only.

Note 2

Omission of Certain Conjunctions

Twice in Genesis 1:2 conjunctions are omitted. Throughout the translation, certain conjunctions are omitted because other features of English composition, not in use when the Bible was written, serve the same purpose.

One group of these conjunctions is composed of those introducing circumstantial clauses. In Genesis 1:2, the two examples are of this type. The paragraphing practiced in modern literature seems at times to render them unnecessary and cumbersome. The sole function of these conjunctions appears to have been the indication of relation between their sentences and a central theme. At the time they were written, neither paragraphing nor any system of punctuation had come into use. Even in the AV paragraphing is lacking. Proper paragraphing, based upon logical relation of all sentences in the paragraph to a topic sentence, eliminates the need for some of these conjunctions. English style becomes more attractive without them.

Another group is composed of those conjunctions linking words, phrases, or clauses in a series. Sometimes Hebrew authors used a conjunction between each member; sometimes they did not. Modern English authors prefer, as a rule, to let punctuation indicate the relation. The comma alone serves the same purpose as the oft repeated conjunction, except between the last two members of the series.

Note 3

THE FIRST HEADING IN GENESIS

The first heading appears to be "The Generations of the Heavens and the Earth," this much and no more.

So far as grammar is concerned, it is possible to put the time clause "when they were created . . ." (Gen. 2:4) with the statement that precedes it or with the one that follows it.

However, the obvious parallel in Genesis 5:1, where the second heading appears, makes it apparent that the author thought of all the headings which he introduced (cf. 2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:1) as separate from the narrative which followed in each case.

Furthermore, to connect the time clause with the heading that precedes it produces confusion in the teaching of the book. Tying them together makes "generations" to refer to the creation as well as the developments of the heavens and the earth described in Genesis 1:1-19. Separating them makes "generations" to cover only the influences of the heavens and the earth upon mankind. These followed the creation of man on the sixth day, and in this way the heading fits. "Generations" describes developments after the acts of creation, not when those acts were taking place.

Note 4

Use of the Name "Yahweh"

The history of the Hebrew Old Testament and its translations reveals some strange facts concerning the handling of the name we render as "Yahweh." The first and supposedly supreme obligation of translators is to convey the meaning of the original language into that of another. In the case of this name, however, a conscious, persistent, and confusing preference for substitutes has prevailed through more than two millenniums of translation efforts.

It is certain that the four consonants in this name, which we call the tetragrammaton (Greek word for four letters), may be transliterated YHWH or JHWH. Absolute certainty concerning the name has been lost because of the strange history involved. Nevertheless, there is rather wide agreement today that the original name was "Yahweh"; so it is used here.

1. A History of the Substitutes

The following bits of historical evidence support the foregoing observation:

- (1) The Hebrew authors, as shown by all texts of the Hebrew Bible, used a name for the God of Israel which is unquestionably different from "God" or "Lord" or any other of the many names and titles used in translations to distinguish the God of Israel from the imaginary beings called "gods" by heathen worshippers. This name appears first in Genesis 2:4 and frequently thereafter throughout the Old Testament.
- (2) Only the consonants of this name were written down by the authors of these texts. This happened because it was

not customary to write the vowels anywhere until long after most of the Old Testament books were written. A partial system of vowel signs was devised before the complete system, probably between the time of Ezra and the New Testament era; but not until A.D. 500 or later was a complete system formulated and the tradition concerning the vowel sounds crystalized.

- (3) Even after the vowels were written into the Hebrew texts, no attempt was made to write the vowels of this name. This occurred because Jews had developed a habit of using the Hebrew word for "Lord" as a substitute for the original name, and they wrote the vowels for Lord under the consonants of the original name. Because of an inaccurate translation of Leviticus 24:16 in the Septuagint, they called this name "the ineffable name," and they prohibited its utterance. Whenever they came to the consonants of the original name, even in the synagogue readings, they pronounced the word for "Lord," not the original name. While the temple stood, the High Priest on the Day of Atonement was supposed to pronounce the original name as he sprinkled the blood on the mercy seat of the ark, but that ceased with the destruction of the temple. Following its destruction in A.D. 70 there disappeared from history whatever tradition this people may have cherished earlier as to the etymological origin and actual meaning of the original name.
- (4) The first translation, called the Septuagint, written in Greek, made between 275 and 150 B.C., used the Greek word for "Lord." The translators were Jews, and they naturally adopted the Jewish substitute.
- (5) The Latin Vulgate, the official Roman Catholic translation, used the Latin word for "Lord." Again a substitute!
- (6) The Douay Version, the Authorized or "King James" Version, the English Revised Version, An American Translation, and finally the American Revised Version not to mention many individual efforts have used the English word "Lord." Substitutes over and over!
- (7) The American Standard Version of 1901 adopted a suggestion advocated by Petrus Galatinas in 1518, often used by Martin Luther, that the consonants of the original name and the vowels of the Hebrew word for "Lord" be used together. This made the hybrid word "Jehovah." This did have the value of preserving memory of the fact that the authors, at the points where the consonants appeared,

had used a personal name for God. Nevertheless, gramatical violence was practiced in the making of this strange word, and it could never be called a translation. It too was a substitute.

(8) Moffatt's New Translation attempted an interpretation of the original name and used "The Eternal." This was based upon Moffatt's interpretation of a portion of Exodus 3:14, which he translated as, "I am That I Am." Both the translation of that verse and its interpretation are subject to serious objection. However, the fundamental point here is that anything of that kind is an interpretation, not a translation. Thus "The Eternal" was also a substitute.

2. Conclusions Concerning Translation

This strange history drives us to these conclusions:

- (1) No substitute is sufficient;
- (2) The four consonants in the Hebrew text must be accepted as the basis of any attempt at translation;
- (3) A decision concerning the vowels must fit the consonants so as to form a grammatically constituted word that is related normally to its context;
- (4) A decision concerning the vowels must be based upon the use of the name.

Note 5

CIRCUMSTANTIAL PHRASES AND INDEPENDENT CLAUSES INDICATING TIME

Hebrew frequently uses an infinitive with a preposition to indicate a time in which, at which, to which, or after which the action of the main verb takes place. Because English usually uses a time clause for that purpose, it is best as a rule to turn these Hebrew adverbial phrases into time clauses. For example, this original phrase in Genesis 2:4, "In the creating of them . . . ," may very fittingly be rendered thus: "When they were created. . . ."

A similar situation exists in the case of many independent Hebrew clauses used for the sole purpose of describing the time of second clauses in their compound sentences. The independent time clause can be turned into an adverbial phrase or clause modifying the verb of the main clause. This is especially true of clauses beginning with the words "and it came to pass." Tedious repetition is avoided oftentimes. Brevity is attained without loss of meaning. For example, this original clause with conjunc-

tions before and after, "And it came to pass in the course of time, that . . .," may very fittingly be rendered thus, with both conjunctions omitted: "After a time, . . ." or it may be rendered thus: "When many days had passed, . . ." Genesis 4:3 furnishes a good example. Cf. any of the clauses in Genesis marked with the letter at their end.

Note 6

CAIN'S STATEMENT IN GENESIS 4:13

Literally, Cain's statement in Genesis 4:13 is "My iniquity is too great to bear." This does not necessarily refer to Cain's responsibility. It needs to be observed that the word "bear" is frequently used in the sense of forgive (cf. Gen. 50:17; Exod. 10:17; 23:21; 32:32; 34:7). Furthermore, that which is described as too great to bear is Cain's iniquity, not his punishment. Certain other facts which line up with these are the following: (1) Yahweh pleaded with Cain to resist the sin that was making its bed at his door like an animal of prey waiting for a chance to seize its victim, yet he went on to murder Abel; so Yahweh's efforts to inspire faith drove him to deeper and deeper sin; (2) Yahweh sought to deal with him again, but he resisted this effort, too, by lying and trying to deny responsibility; so Cain was putting his own interpretation upon everything, despite Yahweh's efforts to help him; (3) the reading of the Septuagint and various other translations in verse 15, saying. "Not sol" gives an answer to Cain's thought that his iniquity was too great to forgive; in other words, no man's sin is too great for Yahweh to forgive, if only he can persuade the sinner to repent and exercise faith in him (cf. Heb. 11:4); (4) Yahweh's appointment of a sign for Cain by saying, "On anyone who kills Cain sevenfold vengeance will be taken," was proof that Cain's statement was not true, for this sign showed that God was still giving him opportunity to repent. All points lead to the conclusion that not the sin but the attitude of the sinner is determinative in God's forgiveness.

Note 7

Use of the Word "Black" in Genesis 30:35, 40

In Genesis 30:35, 40, the word "black" is not used as an adjective with its noun. It is so used in verse 32, in the

expression "every black lamb." That is its normal usage, but here it stands alone except for the "all" that precedes. Furthermore, it differs from the other adjectives in verse 35 in that they have articles with them to make them agree with the nouns they modify, while "black" does not have an article. These facts appear to make it impossible to translate "all" and "black" as "all the black ones" (ASV), or "every lamb that was black" (RSV).

The word "all" can modify "black" as an adverb, being used intensively. It is so used in Psalm 45:13 to modify "glorious," meaning "all glorious" (ASV). It is so used in Psalm 39:5 to modify "vain" or "vanity," meaning "altogether vanity" (ASV). In this sense, "all" and "black" together mean "all black" or "wholly black." They have been interpreted thus by AT in verse 40 but not so in verse 35. In the Hebrew text, however, these words are used the same way in both verses.

Moreover, the meaning "wholly black" fits the context in both verses, but the meaning "every black one" does not fit in verse 40. It was a practical impossibility to set the faces of the flock toward "every black one," but it was possible to set their faces toward "wholly black ones."

Note 8

A Textual Problem in Genesis 30:36

Our English translations have taken the word "he," in the clause "he set three days' journey," at the beginning of Genesis 30:36, as referring to Laban. If the words "between himself and Jacob," which follow immediately, are to be taken as written in the Massoretic Text, then "he" must refer to Laban.

The Samaritan Pentateuch has the words "between himself and them" instead of the words "between himself and Laban." The relative pronoun "them" used in the Samaritan Pentateuch refers to "his sons," mentioned at the end of verse 35. This rendering makes Jacob the one who divided the flock. That view of the matter is in accord with Jacob's proposition in verse 32. In verse 32 the Massoretic Text itself represents Jacob as saying, "I shall pass through the flock" There is nothing to indicate that Jacob changed his plan or that Laban changed it for him. Laban's words in verse 34 showed that he was more than pleased, even happily surprised, with Jacob's offer; so

there is no reason for thinking that he did not allow Jacob to carry it out as he suggested.

Furthermore, Jacob's proposition was that he would take the spotted and streaked among the goats and the wholly black ones among the sheep as his hire. Since his proposition was gladly accepted, there is nothing to explain why this hire should be turned over to Laban's sons. There is nothing in the proposition indicating that it would be turned over to Laban's sons, nothing in the latter part of the story indicating that it was held by them for a time and given to Jacob later.

On the other hand, if this hire was turned over to Jacob immediately and placed by him in the hands of his sons, all the evidence in this passage is consistent, except the words "between himself and Jacob." Of these words, only the word "Jacob" is troublesome. If the Samaritan Pentateuch can be accepted with regard to this one word, the whole text is clear. Otherwise emendations like those made by the American Translation in verse 32 become necessary in order to make the account consistent. Jacob's statement, "I shall pass through the flock today," is turned by the American Translation into a command as follows, "go through the flock today." This makes Jacob tell Laban to divide the flock and prepares for the interpretation that follows. Thus it is clear that the Massoretic Text must be emended at one point or the other to make it consistent.

Because the Samaritan Pentateuch is consistent throughout, its text is accepted in this work.

Note 9

Outstanding Features of Hebrew Composition Without a Parallel in English

Two of the five outstanding points among the distinctive features in this translation have already been explained briefly, and the multitude of illustrations in the translation can be examined without further guidance. One of these is the use of underscores to indicate words given special emphasis by the Hebrew authors (cf. Note 1 of this Appendix). The other is the use of the divine name "Yahweh" (cf. Note 4 of this Appendix). The remaining three need detailed explanation and selected illustrations to give the English reader opportunity for some degree of understanding. This is due to the fact that the composition in

each case is without an exact parallel in English. Certain features are comparable to certain features of English composition; therefore, if the types of English composition used in translating them are understood, their presence and force can be discerned. On the other hand, their construction as a whole is so distinctly different from our ordinary forms of thought that we are certain to miss their force and importance unless they are carefully explained.

1. Poetic Form

There are two main features of Hebrew poetry, parallelism and periodic stress. The parallelism is indicated in this translation by two or more main lines beginning with capital letters. Within a main line, there may be parallelism between subdivisions. The stress is indicated by a slanting mark within, or at the end of these lines. The stress may occur several times within one main line.

The means used here to indicate parallelism have been used in many modern English translations. The indication of periodic stress, however, is new. The use of it is not an effort to be different but to stick to the Massoretic ways of measuring Hebrew verse, even those verses that appear in prose books. Many modern interpreters have turned their own methods of measuring poetry into argument that certain divisions are disproportionately long and therefore suspect as being corruptions of what was first written. Because of a conviction that such evidence alone is never sufficient to prove that a text is corrupt, the Massoretic divisions are used here. Therefore, the parallel lines, indicated by capitalization of initial letters, are determined by the accents of major force in the Hebrew. They are, in all books except Psalms, Proverbs, and Job, as follows: the silluq, the athnah, the segholta, and the great shalsheleth. The additional divisions within the parallel lines are determined by the next group of Hebrew disjunctive accents, as follows: the rebhia, the zakeph-katon, and the zakeph-gadhol. As indicated above, these may parallel each other; however, with or without parallelism there is a pause after each one.

The prose books of the Bible use the same accents in prose passages as in poetry. The poetry is distinguished, however, by the combination of parallelism with periodic pauses indicated by the accents. In prose these accents merely mark divisions in the composition such as English indicates by means of punctuation.

(a) Parallelism

Certain other details of the format indicating poetic parallelism are:

- (1) All poetic lines are indented.
- (2) Introductory words or interspersed explanations start on the extreme left-hand margin as the rest of the prose text does.
- (3) The number of main lines is determined by the main accents which the Massoretes put in the Consonantal Text. Usually there are two, sometimes three, occasionally four. The use of capital letters at the beginning distinguishes them from the secondary lines.
- (4) Secondary lines are used merely to receive the extra words when there are too many for one line. Hebrew poets did not use an exactly measured meter as Greek, Latin, and other poets did. The number of words in a measure was increased at times well beyond the number of words in other measures. Thus extra lines are often required in one main member of the translation though not in the other.

Three principal kinds of parallelism appear, as follows: (1) synonymous, (2) contrasting, and (3) constructive. In synonymous parallelism the second line says the same thing as the first but in different words. In contrasting parallelism the second line gives a contrast to the first. In constructive parallelism the second line adds to the thought of the first, builds it up. Some interpreters divide this third type into several varieties, but the general term "constructive" will serve our present purpose.

(b) Periodic Stress

Periodic stress is a means of indicating rhythm. Hebrew rhythm is like that practiced by many orators, as when a preacher moves his congregation into a weaving way by the rhythm of his speech and the periodic stress in his voice. At the point of stress and its consequent pause the congregation may say, "Amen!" This fact helps us to realize that the messages of the Hebrew poets and prophets were prepared for use in public speaking or in teaching. The circumstances also help us to see the value of the parallelism and the periodic stress for interpretation of the Scriptures.

Conclusion: Importance of Poetic Passages in Genesis

Because the poetic form displays the passages adorned by it like a cluster of gems in a ring, we wonder why they are considered so important. As a consequence we observe the characteristics they have in common. These are as follows:

First, all of them are given as quotations from prominent persons among the ancients, from Adam to Jacob. This fact can be observed in each of the following passages: Genesis 2:22 is attributed to Adam; Genesis 3:14-19 is given as a word of Yahweh to the Serpent, to Adam, and to Eve (in this case and others where Yahweh or The Angel of Yahweh is named as the original author, it is obvious that the one receiving the revelation is represented by the author of Genesis as the one responsible for repeating Yahweh's word to others); Genesis 4:23, 24 is attributed to Lamech, a fifthgeneration descendant of Cain; in Genesis 9:25-27, the predictions of Noah concerning his sons are found; Genesis 12:1-3 recites the call of Abram by Yahweh; Genesis 14:19, 20 quotes Melchizedek's blessing upon Abram; Genesis 16: 11, 12 gives the word of The Angel of Yahweh to Hagar; Genesis 17:4-8 gives in detail the promises of Yahweh to Abraham; Genesis 24:60 recites the parting blessing of Rebekah's family upon her as she went to marry Isaac; Genesis 25:23 describes Yahweh's revelation to Rebekah concerning her unborn twins; Genesis 27:27-29; 39-40 gives the blessings Yahweh required Isaac to pronounce upon those twins later; Genesis 48:15, 16, 19; 49:2-27 gives the blessings of Jacob upon grandsons and sons.

Second, in the case of each person involved, these passages convey an assertion or assertions affecting many peoples and future generations of these peoples. They are assertions calculated to affect the destinies of the unborn and to challenge each generation to impart them to the next.

Third, each passage is vitally related to the development of worship in the name of Yahweh. Those from Adam and through Adam deal with the worth of a soul made in the image of God, with sin, and with salvation by Yahweh. That from Lamech voices a threat of violence that helped to provoke the beginning of worship in Yahweh's name. That from Noah predicts both the horrible results of lascivious thinking upon future generations and the saving influence of Yahweh worship. Those through Abraham, Melchizedek, Hagar, Isaac, Rebekah, and Jacob are so obviously related to the blessings of Yahweh worship as to need no particular explanation.

Fourth, each appears to reflect a body of tradition, either oral or written, that came down through the ages to the author of Genesis. The mere appearance or suggestion of such gives rise to many challenging questions, like the following: (1) Was the poetic form a means by which the authors attempted to give unforgettable expression to their convictions? (2) Was the poetic form, even in an oral tradition, a means of teaching children to remember and to pass on these convictions? (3) If these poetic expressions did come down from a very ancient past, along with the genealogies and stories included in the Genesis accounts, what degree of consistency and probable accuracy appears in their statements? (4) Since they are intimately related to the development of Yahweh worship, is the theology reflected in them trustworthy? Do they indicate belief in one God or many gods? Are their ethical standards pure? Is their teaching about sin and salvation in line with later revelation? Are their assertions concerning Yahweh's talking to men and Yahweh's guidance of believers mere anthropomorphic thinking or trustworthy records of theophanies?

2. Consecutive Imperfects

Hebrew authors used a special form of the conjunction "and" with verb forms in the imperfect to indicate sequence. They always attached this special conjunction to a verb. In the opinion of the author, they attached it only to the imperfect form of a verb. Therefore, we call these verbs with such a conjunction attached consecutive imperfects (cf. A Survey of Syntex in The Hebrew Old Testament).

(a) Their Use

These consecutive imperfects are used to distinguish narrative. No matter whether the narrative be history, story, parable, or allegory, these are its characteristic marks. The narrative may start from any literary form, perfect, imperfect, participle, or otherwise, but when progress in action is indicated, i.e., when "time moves on," these consecutive imperfects are used. Being thus associated always with sequence, they are sharply distinguished from detailed or synonymous explanations of things previously mentioned (cf. the treatment of correlative perfects below).

Being used regularly in narrative, these verbs are always in the indicative mood. They are not used to express com-

mands, subjunctive speculations, or appeals. The author may at any time narrate the fact that a speaker used an imperative or a subjunctive, but those types of composition are not parts of the narrative. They are merely imbedded in the narrative, and they should never be confused with it.

(b) Their Importance

The vital importance of these characteristics to scriptural exegesis may be observed in a careful study of the Story of the Beginning, Genesis 1:1-2:3. The thread of the narrative may be traced through the consecutive imperfects in the following passages: Genesis 1:3 (2), 4 (2), 5 (2), 6, 7 (2), 8 (2), 9 (2), 10 (2), 11 (2), 12 (2), 13, 14, 15, 16, 17, 18, 19 (2), 20, 21 (2), 22, 23 (2), 24 (2), 25 (2), 26, 27, 28 (2), 29, 30, 31 (3); 2:1, 2 (2), 3 (2). Imbedded in this narrative is a series of injunctions or optative subjunctives, wherein God expresses his will concerning the development of created things. The translation of each of these begins with the word "let." They appear in Genesis 1:3, 6, 9, 11, 14, 20, 24, 26. The narrative leads up to each injunction by reciting the facts which called it forth, then it proceeds after its declaration to tell the story of its fulfillment. The basic facts in this narrative are the three types of creative action, creation of matter, creation of animal souls, and creation of human souls. The injunctions tell God's will for the development of each of Then the story moves on with the account his creations. of ways in which God's will came to pass in all cases except that of mankind. Thus the story sharply distinguishes creation, which involves an act of God alone, and ordained development, which is a result of co-operation between the inherent powers of creator and created things. Furthermore, the story leaves untold the account of what happened in the case of mankind, showing that it is a skillfully wrought introduction to the history of the spiritual development of mankind, which is the theme of the Scriptures that follow immediately.

On the one hand these facts set the reader's mind on a straight path of interpretation that leads him to an understanding of the unity of Genesis and into an appreciation of its message.

On the other hand these simple grammatical facts lay a foundation for the refutation of that interpretation of the story which makes it a story or a mere myth not consistently related to the accounts that follow. Theories concerning the use of documents not harmonized by an editor but contradictory and unreconciled as to their teaching have destroyed the unity of Genesis for many. Moreover, inaccurate translations have obscured the evidence of unity and helped to undermine the value of the book.

(c) Their Types

The sequence of these consecutive imperfects may be temporal or logical. Temporal sequence is of one kind only; but there are three main types of logical sequence, result, cause, and contrast. Thus there are four main types in all, as follows:

(l) Temporal sequence. The action of the consecutive imperfect is indicated as taking place after the action of the antecedent.

Example: "In the beginning God created the heavens and the earth. . . . Afterward God said, 'Let there be light' . . ." (Gen. 1:1-3).

(2) Logical result. The action of the consecutive is indicated as a result of the action of the antecedent. Naturally temporal sequence also exists in these cases; but the context reveals some reason why logical consequence is of more importance in this instance, and the translation seeks to reveal it.

Example: "... and he proceeded to rest on the seventh day... Therefore God blessed the seventh day..." (Gen. 2:2, 3).

(3) Logical cause. The action of the consecutive is indicated as the cause and that of its antecedent as the result. Sequence is still there, but the order in which the verbs are mentioned is the reverse of what it is in the case of logical result. This usage does not appear often. Whereas the usual reason clause, introduced by the conjunction ki, does not necessarily indicate a temporal sequence, this one indicates both temporal sequence and cause.

Example: "After these things there came the word of Yahweh to Abram... For Abram said, 'O Lord Yahweh, what wilt thou give me. . ?' " (Gen. 15:1-2).

(4) Logical contrast. The action of the consecutive is indicated as following that of its antecedent, but it is also in contrast with it. It represents an unexpected, contrary, or contrasting development. In other words, there

was occasion for a logical result, but a development appeared that was definitely contrary to that expected.

Example: ". . . Terah proceeded to . . . go out with them . . . with the intention of going to the land of Canaan; but they came as far as Charran and dwelt there" (Gen. 11: 31).

(d) Their Translation

The outward markers in English cannot be as exact and as easily identified as those in the Hebrew for several English conjunctions are not attached to the Whereas subjects in Hebrew normally follow the verbs, permitting the verbs to be attached to the conjunctions, the subjects in English normally precede their verbs. They must come between the verbs and the conjunctions. Furthermore, the use of verbal auxiliaries that would make the sequence of the verbs unmistakable in all cases would entail such a piling up of words and so much repetition as to produce an awkward and unattractive style. For the sake of English style it appears best to depend in many, maybe most, cases upon conjunctions plus adverbs, upon conjunctive adverbs, or upon conjunctive phrases to indicate the sequence. In such cases the English verb alone will not differ from that used to translate a Hebrew perfect, but the combinations described will represent the consecutive imperfect. Though not as exact, these combinations will approximate the Hebrew markers, and an alert reader can detect them. Nothing will be allowed to come between the connecting words and the verbs except subjects and the adverbial expressions which help to indicate the sequence. Wherever there seems to be a likelihood of the reader's failing to detect the sequence, or in case the fact of sequence needs to be stressed, auxiliaries like "proceeded to" or "began to" will be used with the verbs. Evidence of sequence is the point of importance, and these measures seem to make it sufficiently clear.

The connecting words will vary according to the nature of the verb, as follows:

(1) With verbs showing temporal sequence, a great variety of English constructions may be used like the following: conjunctive adverbs like "then," "afterward," "thereafter," "later"; conjunctive phrases or their equivalent with a temporal force like "in time," "meantime," and "meanwhile"; combinations of "and," "also," or "likewise" with adverbs; combinations of "and" with verbal auxiliaries, or

paraphrases of the verb itself like "and proceeded to be," "and . . . came to pass," "and became"; and one of the foregoing for the first consecutive in a series followed by the infinitive only in the case of succeeding ones like "proceeded to go . . ., to call . . ., to tell . . ., and to return." (An important paraphrase of this construction is described in this Appendix, Note 5.)

- (2) With verbs showing logical result, these and the like are fitting: so, therefore, thus, hence, accordingly, consequently. These also may be combined at any time with verbal auxiliaries.
- (3) With verbs showing logical cause, these and the like are fitting: for, because, since, inasmuch. Auxiliaries are seldom needed.
- (4) With verbs showing logical contrast, these and the like are fitting: but, yet, however, nevertheless, notwithstanding.

3. Correlative Perfects

Hebrew authors used a combination of the conjunction "and" with the perfect form of verbs to express correlation. In Genesis 2:10, an excellent illustration appears. following translation attempts to make its distinctive meaning clear: "A river* was flowing out of Eden to water the garden; from there* it began to be divided and waso as it were four heads." "It began to be divided" represents an incipient imperfect which describes the beginning of the division of the river as it spread out in flat delta land. "And was" represents a perfect linked to the preceding imperfect by "and." A consecutive imperfect at this point would have said that the river became four heads after the time of its division. The correlative perfect says that the river, when divided, was then and there as it were four heads, i.e., like four headwaters or springs. It asserts that being four heads occurred at the same time as the division, being concurrent with the division, being the same thing described in different words.

As in the case just cited, so in all cases, a correlative perfect is sharply distinguished from a consecutive imperfect. Like consecutive imperfects correlative perfects follow any sort of antecedent, but their relation to that antecedent differs sharply. The consecutive is a sequent of its antecedent, the correlative is a counterpart. The consecutive occurs at a different time from that of its antecedent, the correlative at the same time. The consecutive represents a separate

action or state from that of its antecedent, the correlative the same action or state. The correlative may describe only a part or counterpart; nevertherless, it describes the same action, not a separate one. The consecutive indicates a temporary, non-essential relation; the correlative a permanent, inherent relation.

(a) Their Use

These correlative perfects are used chiefly to tie into expressions looking to the future whatever details or synonymous descriptions may be associated in the mind of the speaker with his general idea. Commands, prophecies, and conditional statements relative to future time are the expressions making regular use of them. Imperatives are generally followed by one or many of them, breaking down the leading command into whatever details the author desired to indicate. While imperatives dealing with separate commands may be merely co-ordinated, this method of breaking one central command into its details is predominant. Prophecies likewise are expanded by them into lengthy compositions, tieing in one new phase after another of the central revelation. The time of the antecedent in these cases may cover a period, even an era of time, and the correlatives may be distributed over that period; still, the idea of correlation, logical coherence, and inseparability is still there. In all cases these details are not indicated as occurring in any given sequence but as being complementary counterparts of the main message. The main point is that any group of correlatives with their antecedent form one concept, being in the mind of the author inseparable parts of it.

Occasionally the same idiom appears in past or present time but with the same significance. Always it provides a detail, a counterpart, or a synonymous description of a leading statement. For example, in Exodus 33:8, ". . . at the time of Moses' going out to the Tent" is the antecedent; and the following statements are correlative: "the people took their stand, each one at the door of his tent," and "they looked after Moses until he entered the Tent." These actions are pictured by the language itself as happening at the same time, being parts of the same scene.

Being used to describe fixed and positive ideas, these verbs are always indicative. It is easy for us to think of those linked to an imperative as receiving from the imperative an imperative force. However, the fact that Hebrew

authors link imperatives in a series when they are thinking of commands not inherently related shows that they did not think of a correlative perfect following an imperative as another imperative. In Genesis 44:4, Joseph says to his steward, "Arise, pursue the men, yea, you shall overtake. them, and you shall sayo to them. At the beginning of his statement he used two imperatives. He could have continued with imperatives, but he switched to correlatives in order to say more than imperatives alone could say. The correlatives declared his expectation of obedience even in the details he specified. Genesis 45:9 likewise gives two imperatives followed by a correlative, later by another imperative with cohortative h added, then by a jussive of polite command. Genesis 45:17, 18 gives eight imperatives, the series interrupted only by a cohortative of request; so an author included correlatives only as he had specific reasons for doing so. The only interpretation that accords with the basic characteristics of these perfects makes the correlative following an imperative to state a detail which the one commanding declares shall be fulfilled. Thus they are indicatives rather than imperatives.

Another striking application of the fixed nature of a correlative appears when one follows a frequentative imperfect. Genesis 2:6 furnishes an excellent example. The following is a distinctive translation of this verse: "But a mist began to go up from the earth, and it wateredo [correlative] all the face of the ground." "Began to go up" or "began to go up frequently" is an incipient frequentative. Because of this fact, one is apt to conclude that the correlative signifies a frequentative idea in this and similar passages. Apparently all treatments of syntax in Old Testament Hebrew prior to the work of this author took this view of the matter, considering that if the going up of the mist was frequentative, then the watering of the ground is frequentative also. This is correct, but it is the imperfect used as antecedent that indicates that, not the correlative perfect. The correlative is correlated with its antecedent according to the character of the antecedent. Since this antecedent is a frequentative, the correlative is correlated with it each time it occurs. Still it is true that the antecedent indicates the frequency, and the correlative indicates correlation only.2

2. The author wishes to thank Dr. G. R. Driver, professor of comparative philology at Oxford University, who accepted this interpretation, for his friendly and helpful criticism.

(b) Their Importance

The importance of the correlatives stands out very forcefully when we observe their extensive use in prophetic messages. If their use after imperatives or frequentatives was all that was involved, it would not matter much if we did turn them into imperatives or frequentatives. In prophetic messages, however, there are serious losses involved if we change their basic nature as perfects expressing certainty and correlation. The expression of the prophet's faith in the fulfilment of his prophecies as being as certain as the very existence of God would be lost in many places. The characteristic of composition that ties together lengthy messages around one central fact of revelation would be lacking. We would lose that feature of the prophets' language which shows that their words were not intended to indicate schedules of eschatological events. Occasionally the prophets do indicate sequence between certain events, but they always use other means of indicating such matters. To understand them clearly we need this fact of their language clearly reproduced.

In the covenant of Genesis 17:4-8, a series of correlative perfects appears. These correlative perfects serve to tie together the words of promise without any indication of sequence. This type of composition is typical of that used by the prophets. It follows, therefore, as a natural consequence that the Lord Himself calls Abraham, who passed on these promises to others, a prophet (cf. Gen. 20:7).

A study of the correlatives and the emphases of this passage show that the following seven points of prophecy are made correlatives of Yahweh's statement, "My covenant is with you":

- (1) Abram shall be the father of "a multitude of nations" (17:4b),
- (2) Abram's name shall be changed to Abraham (17:5);
- (3) "An exceedingly fruitful" nation shall descend from him (17:6a);
- (4) Kings shall descend from him (17:6b);
- (5) The covenant with him and his descendants shall be permanent (17:7);
- (6) Yahweh shall give him and his descendants all the Land of Canaan (17:8a);
- (7) Yahweh shall also be their God (17:8b).

The marking of the correlatives and the emphases in

this passage furnishes a very important illustration of the aid such distinctive features can give in interpretation.

Likewise, observance of the correlatives in conditional sentences is a great aid in understanding such sentences.

(c) Their Types

Correlatives do not vary widely, but there are types that need to be noted in translation as follows: (1) simple correlatives, (2) correlatives that bear an asseverative force as well as that of simple correlation, (3) correlatives that introduce the conclusions of conditional sentences.

(d) Their Translations

In translation the main problem is the rendering of the verbs. Handling the conjunctions is comparatively simple.

The translation "and" fits all conjunctions with simple correlatives. "Yea" and "moreover" fit all conjunctions that add an asseverative force. "Then," "therefore," or similar conjunctions pointing to a logical conclusion fit the Hebrew conjunctions in apodoses of conditional sentences.

The translation of the verbs constitutes a problem because users of English, especially in America, have allowed a certain choice type of composition to drift out of usage. This choice type of composition draws a fine line of distinction between "will" and "shall" as verbal auxiliaries. If we are willing to make ourselves observe the classical distinctions between these auxiliaries, we can reproduce the distinctions indicated by the Hebrew authors in their use of correlatives. This distinction requires the following: with the first person, "will" is used to indicate the positiveness of these perfects because "shall" with the first person makes an ordinary statement; with the second and third persons, "shall" is used to indicate the positiveness of these perfects because "will" with the second and third persons makes an ordinary statement.

George O. Curme, in an extensive and authoritative discussion, has given us an excellent description of these matters. Concerning a simple or pure future in English he says, "Shall in the first person, singular and plural, is the standard usage in England, though not uniformly observed, and is still the preferred form in the higher grades of literary language in America, though now not so uni-

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